### Spiritualist, Christian

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turns and communications should be addressed TI FR THE DIFFUSION OF SPIRITUAL KNOWLEDGE, CARLETIAN SPIRITUALIST, No. 553 Broadway, New-

### For the Christian Spiritualist. HARMONIUS.

to and treathe Greatment Zschokke STEEDRA WILLURN. [Conclude L]

Wesser lim of our liveliest attention. He of sellingly, and said: "May your curiosity the middley fatigue in listening, for the story self's mainteresting, but to me it is of meaning. Afra lear while, I could not forget the bird. time spile, but for a long time afterwards, I must to find it in every bird that resembled it. "Analyeature with a dog, recalled my loss, and stated the remembrance. I was walking one the and fatigued with exercise upon the Domi Iristed myself awhile upon a bench begirthe wide spreading chesnut trees, and obestine passing company that wandered up and

"I had not observed that a young dog had apached me. He softly touched my feet, as ussing me; I took no notice. At last, he beme so familiar, that he raised himself, and laid s paws upon my knees. I looked at the animal rch astonishment. He seemed to speak to me the his eyes, and wazged friendly with his tail. I an felt the liveliest sympathy for the little anizi. I caressed it. It was beautiful; had silky archesnut brown hair; its breast and paws were white, and its ears hung low and soft.

"As I was caressing the dog, there stood before a stranger in travelling costume, and who calllin a tone that denoted vexation, "Mylon." The is master, then slowly and timidly returned to me. | Heathenism. "How is it, my friend," said the stranger to me

na anywhere travelling? "Not likely," I answered. "I have never seen sembling him as he was when living. var der before, and have never as vet travelled." "That is astonishing," returned the stranger, "it

"He all I the dog to him and went his way. I in, to investigate the matter. unitssinsly followed. Mylon returned to me agrat circle around his master and myself."

"Imet some of my school-fellows on the way. master continued their way. It was late in the

"A strange dream followed in the night, melelistened to me smilingly, pointed to the fence word, which divided the garden from the court just; and spoke, "there is thy beloved bird." I of the overhanging trees. play in that direction, and beheld behind the we the brown Mylon, who seemed as if search agfor the entrance of the garden. I hastened at there were mutual caresses, and I awoke.

The dream was vividly present to me after 4th ag. It seemed as if this dream revealed to to learn them. tethe cause of the dog's friendship. I ventured to that the soul of my bird animated the beautiful

"I was leaving my room; I went to the door, my chamber door.

"I took the arimal up with emotion; I pressed in the place where I had espied the figure. a to my bosom; I wept tears of joy. All that but a moment before had appeared as illusion, disap-

doubt intraded upon the charming thought; on the the loud barking of my faithful dog. contrary all tended to convince me of it. "Myion left me no more: neither he nor I ever

a you may call it chance.

chosen for its usual resting place. Let it be chance, opposite side. or a habit of Mylon's to choose that corner, in him, it strengthened the idea which you may look upon as a delusion.

"() how happy I became through this new friend! he understood my language, my wishes.—| become of me. lle was so obedient, so true, so devoted to all my

Some time after this, I left school and my native city, spent some years in the high school, to stream near by. advance myself in knowledge. My faithful com-

with me my welfare and my woe.

of Rome, as by other circumstances. In Calarno, near Parma, lived the brother of my departed out his true love with his life. father, with his family. He had greatly increased his wealth by commerce in Leghorn, and had retired with his children, to enjoy his age in his beautiful country house in Calarno. Since the his eyes, made a movement once more to lick my death of my father, all the friendly correspondence between him and us had ceased. I was eager to behold this man, the brother of one, who was to said greatly to resemble. I hoped on beholding a beautiful soul, it cannot be annihilated." the features of my uncle, to recall the loved face of my father, and to be enabled to portray the image which I possessed not.

"But in Parma I was informed that he was no longer among the living. He died a terrible death, beneath the dagger of an assassin.

"All his children, my cousins, had left the dwelling in Calarno, had sold it, and had sought a home elsewhere. They had fled the ground, from which the blood of their unfortunate father called unto Heaven. So far as I could gain information, it was the priests and monks, who had been the bitterest enemies of my uncle.

"I went to Calarno, and to the country house which had been his. The lonely mansion lay in the midst of vine hills and luxuriant fields, to which from all sides the most beautiful fruit trees gave their shade.

"My uncle must have honored the wise maxim of the Zendavesta, wherein Zoroaster tells the Persians: "He that tills the earth with care and foresight, has more merit before God, than he who epeats ten thousand precepts of prayer daily!"-But this saved not his pious life. May his blood be the last shed in the name of religion by priestly fanaticism! One false, mistaken principle will always lead away and for ever, from the path of among all faiths, is the true and saving one, has dyed with more human blood the lands of the old

"They told me, that my uncle had been murthat his Spirit daily wandered there, strikingly re- vain! The dog and the eagle behold you, the

statistime I see this animal caress a person I determined in a spirit of boasting presumption, house above are many mansions!" Oh, perhaps, such as a young man of twenty-two may indulge

"One evening I went well armed, and accompastraitmes, barked cheerfully, and ran round in nied by my servant Matthias and my dog Mylon to known charms of another life! the place indicated. A peasant guided us to the end of a dark wood, from which we beheld the new sisters! Death led them from me, death part-Webst ourselves in conversation. Mylon and his ruins of the convent, rising above the bushes, and ed me from them, an eternal and eternally beautiful

illumined by the moon. We walked slowly towards the ruins, that were at times hidden from our view, then again revealed | Spirit!" thought, I wandered in my father's garden; but themselves from among the bushes. An involunup father was at my side. I told him of my bird, tary shudder overcame me in this solitude. The moon hung pale among the clouds. The wind mound from time to time, among the dark foliage fell upon the blooming hedges, now bright, now my soul. Then she turned suddenly around and

> "How little is man when possessed of that superstitious fear, which has been implanted in his hidden, and half revealed by the playful foliage .to spend more years in striving to unlearn the early received absurdities, than it took time in childhood

"Midnight passed without an adventure; albelieve, even under the penalty of being deceived, ready there appeared a pale reflection in the Eastern Heavens, that revealed the outlines of the hills. bely of Mylon, and felt the same love as of old for My blood became cooler. I laughed at my super- of rainbow gleams. There is here a deep earnest- her emotions, tottered towards me. I received her ma I found the illusion too beautiful, to seek to stitious fears, and felt grieved that no adventure ness of nature and reason. I would recall you to in my arms. Her eyes were closed, her face over- the examples are many, that persons, who had

had befallen me. "At that moment, I heard a rustling among the and opened it. Mylon sprang towards me. I ruins. I shrank back; I looked again, and beheld looked at him for a while in astonishment. He had in the twilight a human figure moving slowly along abandoned his traster, had stolen into our house, the walls. I sprang forward, and with trembling and in all probability, had passed the night before voice called the figure. In the same moment, a portion of the wall fell in with a thundering sound, book of infinite wisdom and unending love.

"My senses forsook me. I sank into a deep swoon, which must have been followed by a sound peared. My bird and Mylon were now one. No sleep, for I awoke late, after sunrise, awakened by

the ruins. They ran towards me with speed. They The electric power which dwells in the eel, as well again behald his master. I cannot portray to you were enveloped in short mantles, one armed with a Express But one strange coincidence I must refer stiletto, the other with a short sword. Mylon de earthly matter; but not always does it appear to fended their approach. Enraged at the animal's us, only then, when united with those primary The first evening, I prepared soft bed for My- fidelity, they both fell murderously upon him; I causes, through which our feelings and ideas are had won time to rouse myself, prepare one of my awakened by their power upon our senses. In the morning, but he was not there. He lay upon the pistols and fire. Almost at the same time there bare floor, in the same corner which my bird had fell another shot against these wretches from the active, which forms the wondrous crystals in the

Place of the more convenient bed I prepared for me afterwards, that he had fled towards the forest, the acorns and palms, in the crab as in the eagle, after the falls of the ruins in the night; that by dawn, he had again discovered the path leading to their growth and progressive development. the abbey, and had come hither to see what had

"The robbers fled. We did not follow them. parted, as the form of the material, out of which little whims. I felt the impossibility of rewarding Mylon moaned painfully, and dragged his bleeding the form, the body, namely the world of the plant, so much devoted love, and so many sacrifices of body towards me. He had been twice stabbed by self, which are often almost unknown to him that the murderers. I lifted him up, and weeping, I carried him to some soft grass and staunched his new, never before existing life power, out of nothwounds, while Matthias brought water from a

"His moans became fainter. He licked my

with me through Germany and Italy, and shared parting before us. In this dreary hour was renewed the entire past, the death hour of my bird, My-I confess that I felt attracted towards Italy, not lon's first caresses on the promenade in the Domso much by the celebrated natural beauties of the field of my native city; his flight from his master country, the halls of art in Florence, or the ruins to me; his and the bird's favorite corner in my room. Now he lay here, to die for me, breathing

"My sorrow increased, weeping, I repeated his

Mylon heard my voice; he once more opened hand, and departed.

"I dug him a grave amid my tears."

"Softly rest, thou loving dust! cried I; "softly me the dearest among mortals, and whom he was rest! Oh Mylon, we shall meet again; thou hadst

> Here you have an addition to that, which first led me to love and to believe in the transmigration of souls. As a further proof, I will relate to you the story of my acquaintance with my wife, which occurred many years after.

"I see it, how strange my train of thought must appear to you. You are unacquainted with the thousand ideas that spring to life from the depths of the soul with every thought, you know not the entire concatenation of circumstance, and will think my belief fantastic.

"No, Harmonius," cried my neighbor; "your belief is also mine. Long have its seeds lain within my breast; they expand beneath the warmth of thy discourse. I understand thee altogether. The Spirits follow in their world their own pathway.-They associate with bodies by unknown laws, and depart from them again. Created from eternity, they progress for eternity. Here there is unending development, every death but a change of scene. Unrelated to the earthly, they shall strive for the divine. I am immortal; the universe has no earthly limits for me; sooner or later I may hope, to be the witness of sublimer series.

"Oh Harmonius, I feel it, there is no sectarian truth, and lead to eternal warfare with mankind Heaven, no doctrinal hell! there is an unending and nature. The single doctrine that but one faith | Spirit striving for the attainment, the elevation of all good and happiness! Harmonius, once I had doubted with childish doubtfulness. But since I world, and given the sanction of right to more have ceased to listen to the wisdom of the schools, as seemed afraid, left me, and humbly returned to crimes than all the false teachings of assembled since I question nature, the universe has become to me divine.

"Yes, ye eternally flaming flowers in yonder worm and fish, yet none know you, they know not, "I laughed at the story. But when I heard it that ye are earths and suns, beaming in those unrepeated from all sides, and seriously assured of it, ending realms. Man knows it. "In the Father's sooner or later, will my dwelling be in one of you; and while on earth, true friends will weep by the grave of the sleeping ones, I may feel there the un-

> "There I shall assemble round me new brothers, change! And amid all Spirits, perhaps, there will blingly on to the nearest tree. I followed her. be for me one loving Spirit, one twin, brother

He was silent. We were all deeply moved. In dimmed. Between the boughs of the plantains and left me. poplars, twinkled here and there the stars, halfbosom, by wrongly directed early teachings! The The whole landscape seemed more etherial, as if East, and opened the gate. Mylon sprang towards every day path of education that obliges us, in age floating in celestial haze around us. So did the press her tears. poets of old behold their elysium.

> "Dear friends," at length began Harmonius, "I love the upsoarings of the imagination, accompanied by holy feelings. But here there is something

"My inspired neighbor was nevertheless in the sec her die upon my breast." right, when he told us, that when we question nathan the one revealed to us in the catechism. I the way; filled my hat with the cool water and rehave read the word of God in nature; it is the

The life of the universe is the activity of the ever active powers and beings of the same, its eternal slowly raised herself up. approachings and departures. All powers of nature act beside, and through and in one another .-None of them can cease, only their relations and "As I opened my eyes, I beheld two men among activities change, as the ideas in the human Spirit. as in the thunder cloud, was ever, and fills all same relation is the creating power existing and canes, and forms fibres and cells within the plant. "It was Matthias, who came to my aid. He told | Even so, the life powers, manifested in the masses, in the worm as in the lion, reveal the secret of

"When the plant withers and dies, and dissolves in dust, think you, the life power has ever so dewas put together? Think you, that for every new, not be taken care of. He is sick." out of the earth sprung flowers, there must be a ing originating and being? No, what is, that was, withered plant have only returned to the universal Panion accompanied me every where. He travelled hand and looked at me, as if he knew of the long mass of all life; the same as the electric power, steep red rocky wall. Inside were the unmistaka-

The organic matter remains, or rather the active powers forever and forever too those powers, that unite with the material, to become visible to our prospect, amid the fields and hills, and the mursenses. The life power changes only its garb, in which to appear to us.

"Higher, inexpressibly higher, than these lower powers, are the souls and the self conscious Spirits, in the sanctuary of God, in the inner of the unlimited all. And they too, it is certain, vanish not into unthinking naught with the form of their earthly envelope. They but unite with other powers, and appear in other forms anew. Whatever has ever lived on earth, yet lives; and the material, from which the first plants, animals and men were formed, is yet the same, from which the bodies of plants, animals and men are formed, that now are. Why should I doubt of the changes and transmigrations of Spirits, souls, and powers, when nature in her dominions reveals the same.

It is not therefore affirmed, that the Spirits in their metamorphoses are bound to our little world alone, that which we call the earth ball. Why should not the more elevated beings be the dwellers of other worlds, for we see many other lower powers transferred with incomprehensible swiftness from one star to another, and actively visible .-There is a wonderful affinity between the myriads of worlds distributed in the universe. They are bound in bright garlands together, and the rays of light form golden bridges from one world to another in the unlimited realms of space.

The belief in the transmigration of souls, which o the ignorance of later times appeared as an absurdity, will yet return to its noble imaginings in the dominion of nature. And though it seem to you a strange illusion to believe that I have met on earth in different forms, the same beloved soul, so call it an illusion, what an inexplicable feeling within me, what an inner voice tells me this is a certainty. I know three beings, to whom I have been unconsciously attached during my life of seventy years, in a most wonderful manner, as towards no other beings. In all three there was the same tenderness, the same fidelity. The third of these beings was my wife.

"I was returning home from a business tour, ared beneath the ruins of an ancient abbey, and unlimited Heavens, ye are not planted there in when near to a village, upon the high road, I beheld a young beggar woman, to whom one of the passersby replied to with, "go and work, thou art young, and should'st be ashamed to beg."

"I came nearer, leaving my travelling carriage far behind me, the man continued his way.

"Unconsciously I remained standing there. I pitied her. I observed the delicate figure of the young beggar, her childish face so full of care, so expressive of sorrow and anxiety.

"A glowing blush overspread as the reflection or morning glories her lovely countenance. Then she became pale, and tottering to one side, held trem-

"Thou art not well, my child!" said I, and methought, I had known her long.

"She did not answer, although her lips parted as a stream of emotions sank our souls. The moon if to speak. She gazed at me long and intently, beamed through a golden sea of clouds; her rays with her innocent look, as if she would read into

> "I remained immovable on my place. At ten paces distant from me she leant against an oak, and looked towards me, she wept, and strove to sup-

"I approached her, what ails thee, my child?"

asked I. "Art thou unhappy?"

"The young girl had awakened. She heard my footstep, and with the effort of all her strength,

"A faint colour again tinged her cheeks. smiled gratefully upon me. "Thou art very ill!" said I.

trembling voice, "indeed I am not!" "I drew my purse, and instead of searching for small coin, gave her the entire contents; I still

thought to have given her too little. "The young girl blushed, returned me the money. and said, "I desired not so much."

"Then let me at least go with thee to thy dwelling, for thou art weak."

"It is not far from here," said she. "Hast thou thy parents there?" asked I. "Oh no. My parents are dead. I am an orphan.

of the geese, or carry milk, or-"Why dost thou not go into service?"

"I cannot. The old man in our hut would then "And how old art thou?" asked I. " Fourteen years."

and will be evermore. The life powers of the dwelling—a rude hut—that seemed upheld by the beauty, that moved me, but her mind and mine encircling Ivy that surrounded it, and adjoining a were one, as if we had but one being from eternity. man, Harmonius

universal mass of electricity, or like the earthly cleanly. A woman stood washing beside a living but of the dominions of the soul, we scarcely know part of plants, returning to the universal mass of Spring, that was shaded by flowery hedges. An the coasts, and the right landing from which we organic matter spreads upon the surface of the old man lay moaning at the door, upon a mattrass | could view the interior, and gain sight of the wonof leaves. We sat down upon a wooden bench, in the vicin

ity of the hut; before us there opened a smiling muring stream on the other side.

"May I offer you some fresh milk, and some black bread, for breakfast?" asked the maiden.

"I nodded an affirmative. Joy beamed upon her face, she ran, she flew away. "During her absence I spoke to the woman

about her adopted daughter. She answered me haps more seldom, did my form appear to her in with emotion, said the child labored often, until she was overcome with fatigue. She was good and pious. Cecilia was the name of the poor child. After a while Cecilia re-appeared, she placed milk

and bread before me, in clean wooden vessels. "Cecilia," said I, "I pity thee, thou art unhap-

"She blushed; her sorrowful eyes glistened with tears."

"Wilt thou always continue a beggar?" continued I. "Poverty has not made me unhappy," sighed

"I would do all for thee," said I again, after a pause. "I will clothe thee; will give thee money to travel, and thou wilt go before me to my native city. The adopted parents shall be cared for by me; they shall not want.

"The adopted mother had heard me speak .-Cecilia cast down her eyes in deep anxiety. The woman hastened towards me, and used all her persuasion to induce Cecilia to accept her good fortune. The obedient child obeyed her. I gave the woman money, and sent to the village to buy better clothing for Cecilia.

I remained alone. After some time I heard a low sobbing; I knew it to be Cecilia; she spoke with a loud, subdued voice, within the hut.

I hastened thither. Though a half open door l beheld the poor girl standing in the room. Her of the real existence of the form she beheld in her back was towards me, she stood with arms outstretched towards Heaven, and clasped hands, and wept, and sobbed; at times I could hear a few

"Thou hast seen my tears!" said she, overpowered by the feelings. "Thou hast counted my sighs! Oh my God, my God, how have I merited this happiness that thou should'st send to my poor benefactors, thine angel of help?"

The prayer that arises from the over-burdened heart, is like the tear. It takes from suffering the wounding thorn, and divests joy of its poisonous

intoxication. I sat down upon the wooden bench; Cecilia came towards me with tear-filled eyes. She gazed upon

me intently, as I upon her. "Why dost thou weep, dear Cecilia?" asked I.

Unrestrainedly now flowed her tears; she threw herself on her knees before me; she took my hand, pressed it to her lips, and cried, "Oh, my leave you; I will willingly die for you!"

I will not detain you any longer with my stay in the beggars hut; I took Cecilia to a neighboring town, to one of my acquaintances, who was the females. She remained there a few years; then ture does not. the humbly rich saint became my wife.

Of some importance in this story are a few of Cecilia. It remains with you to call these circumstances dreams, or the play of so-called chance. For me they bore something of significance. To "She did not answer. Her sorrow overpowered this belongs the strange feeling that overpowered Hell. There is unending progression of the spirit her. She sobbed aloud, gazed at me with tear me at the first sight of the little beggar girl .more to be found, than webs of the fancy, formed filled eyes, strove to flee, then as if overcome by This inconceivable attraction towards that unfor. tunate, may perhaps be nothing wonderful. For cast with a deadly paleness, I trembled, fearing to never seen each other, are attracted at the first sight, by a sudden and reciprocal feeling; yet do "I laid her gently down in the soft herbage, ran to these revealments belong to the mysteries of our ture, we come to know of a more beautiful Heaven, a living spring that flowed under the rocks across inner being, that have not yet been solved. Why this involuntary attraction towards a being, whom a thousand others would meet with indifference? It is not altogether the magic power of beauty

which causes this wonder, for we know, that we often acknowledge that as beauty, through life, for which we feel no irresistible atttaction; and that hearts will be in affinity with those forms, that according to the universal judgment, would approach "She smiled, and answered me with a soft and to what is termed ugliness. In all attraction, or love, as in the conviction of truth, there dwells no will, only necessity, natural compulsion. That the first pleasant impressions of any human form, upon the tender disposition of childhood, be ineffaceable, and would lead the judgment upon beauty, or the emotions of pleasure in beholding this or that agreeable form, even in later years, is an idea unproved by experience, and ridiculous to a sane understanding.

This inward attraction, or repulsion, seems of a necessity to me to be a peculiarity of the soul's nahave had pity upon me. But they can give me laws it is subjected to, as all is. Only the spirit that a spirit like that of Harmonius, should return I am with distant relatives, poor, good people, who ture, that itself without will, obeys the natural nothing beyond the shelter of the hut. I take care of man is free of will, not the soul, that is the sensitive organ of its nearest envelope. Only the spirit is conscious. The soul knows only emotions and instincts. In the spirit dwells the aspiration for perfection, in the soul dwells love.

control my feelings, but felt irresistably attracted With this conversation, we reached the maiden's towards her. It was neither her poverty, nor her

that showed you the lightning flash, returns to the ble signs of the bitterest poverty, and yet all was there has been more than one world discovered ders and secrets of life.

> Still more surprising to me, was what Cecilia communicated to me, in her conversations. She affirmed, that before she knew me, even in the first dream of her childhood, to have beheld a form like mine, and to have seen it in her later dreams. She had become accustomed to the appearance of this form, no matter by what surroundings, as the God of dreams presented it, that her memory retained the image often awaking. Only once a year, persleep, but then was always encountered by her with the same yearning love. She described the emotions, which she then felt, in a manner almost unintelligible to me, as an indescribable oppression, a strange, painfully pleasant contraction of the breast. She affirmed that for several days after the visitation of the dream, to have retained these feelings, until they gradually weakened, and so disap-

peared. One day, as she was gathering strawberries in the forest, she was overcome by the same oppression, although the dream had not preceded it, but this quickly recalled the dream to her recollection. She heard the sound of a horse's hoof, upon the pathway leading through the forest. She gazed upon the rider. It was myself, who was travelling on business through that part of the country.-But I did not remember seeing the strawberry gatherer. But as Cecilia told me, she was as if paralyzed by the sight of me. She held on to a neighboring tree, to prevent herself from falling to the earth. She doubted, whether she was dreaming or awake. After I was past a long while, she ran after the hoof marks of my horse, upon the road, to behold me once more, even in the distance,

but her endeavors were fruitless. Explain now to yourselves, the strange emotion in which I found her, as I gave her alms, upon the road leading to the village. She doubted not then dreams; but had lost the hope of again beholding

it, in reality. Enough of this, dear Friends. I have given you the explanation of the words which you desired. "Imperishable love in all forms."

May you find in the story I have communicated, the play of accident, or coincidence of a deluding imagination; may you find another key, to that which appeared wonderful to me. I give you all the right to do so. But the highest of my faith convictions can never be eradicated, never shaken. You cannot destroy for me, the harmony of experience with reason, of the Past with the Future. of time with eternity.

Man, placed between the all-eternal nought and the all-eternal reality, cannot comprehend the possibility of the one, nor the other. But I am conscious of myself, and of the reality surrounding me. It is, and because it is, annihilation and not being is impossible to that which is; therefore, happiness is too great! how could I hope for so what is, is eternal, the power in the atom of dust, much! I will be your faithful servant; I will never as well as the power which thought in Plato.— All is power, all is spirit, all is active. That is the unlimited realm of nature, the world is but the manifestation of the same upon the spirit and the soul. The play of the manifestations are manifold; the directress of an establishment for the education of ever-active unchangeable. The world changes, na-

Not the beings in themselves, only their relations among themselves, undergo change. Spirit and other considerations, as well in regard to myself as soul form other affinities, so is the divine order.— The strength or weakness of the holy will, which the self-conscious spirit possesses, necessarily determines its rise or fall. That is its Heaven, that its towards perfection, as the systems of suns with their worlds wander amid the domains of the boundless all. Eternal activity! new affinities, entered upon by the spirits and souls with new powers, that serve them as instalments towards their intercourse with all of being, that is transmigration of souls. Another kind of continued being and continued activity, we cannot think of -Whether upon the earth star, or upon another, is immaterial, but brighter do some spirits behold things, clearer view them than others.

That which we behold far beneath us, called in its unconscious seeming powers, attraction and affinity. and the love of higher beings among themselves, is all equally eternal, is out of God. For God is love; and this love is borne by all souls in affinity with each other, unchanging throughout all forms.'

So spoke Harmonius. But these are not his words that I give, only the fragments of his chain of thought. We all found ourselves strangely entangled in the same, nor could we free ourselves by contradiction, nor become altogether intimate with the strange belief.

What Harmonius related to us, of his favorites on earth, did not seem any stranger to us, than what has been related of Pythagoras. I pass no judgment upon the principle of these peculiar ideas upon nature. Still it appears remarkable to me. to that which was the belief of the first races of man, of the Indians and Egyptians, of the Pythagorian and the Platonic ideas, and which dwelt in the songs of Pindar.

For the thinker, the communication of the peculiar range of thought of a reflecting spirit, cannot At my first meeting with Cecilia, I could not be less interesting, than the portrayal of any striking peculiarity of character, in the outward life.— Therefore, I have thought to have done something not quite meritless, in giving the most significant part, from the conversation of the love-worthy old JUNE 16, 1855.

NEW YORK, SATURDAY, MARCH 29, 1856.

## SPIRITUALISM "CONSIDERED AND ANALIZED PHYSIOLOGICALLY."

The variations and modifications of human opinion, however diversified and antagonistic they may appear to the student of history and the observer of life, will be found on examination to classify themselves under two heads, vis: the Natural and the Supernatural.

The Natural is recognized by its disciples and advocates as that series of causes and effects, which in writing only one week, during that time I ture," and " Naturalism."

Supernaturalism, by its advocates is made in one these systems-principles and laws, but makes them secondary to an Intelligence and Power above Nature-an Intelligence to Whom all things are plastic, because they "more and have a being" only by virtue of, and through the agency of this controlling Mind. This system comprehends the "Government of God," the "Divine Economy of Nature." "Providence," "Preternaturalism," and "Spiritualism."

These systems, although considered by some minds to be antagonistic and irreconciliable, are by others accepted as mere intellectual distinctions. made for the benefit of the student, rather than because of any inherent unfitness for harmony .-The benefit will be obvious, when it is known that phenomena, for by virtue of it, the mind learns to discriminate between the common and the uncommon in life, the natural and the preternatural in Nature. Now these systems, however extremish and seemingly antagonistic, have but one idea in common, and that is the unity of Cause, which develops uniformity of design, and accounts for the unity of manifestation in things natural and Spiritual. And this persistency of thought in either direction, has both good sense and rational consistency for doing so, since it is generally acknowledged that causes should not be multiplied. Nevertheless, these systems at present are severely marked, and in some particulars are far removed from each other, for they have for centuries antagonized tue of the authority of Science and Religion. Naturally enough, therefore, Spiritualism in its modern form, will be analized and accepted, reviewed and rejected by the disciples and advocates of these schools, just in proportion as they find that in Spiritualism, which has affinity for, and reflects the characteristics of their respective systems.

This at least has been true of it thus far, and is analized and harmonized with common knowlbeing a failure. The proof of this is found in the of Spiritualism, as could rationally be expected in and prejudice, notwithstanding his solemn averan age, that prides itself on its Scientific attainments. These explanations, however, have not "lost ten pound weight in a week" is granted, and been confined to the natural philosopher, for the that his "nervous system was affected" we are theologian has scaned the phenomena and analiz- also free to concede; but until we know more of of the communication as has most point and bearing ed the manifestations of Spiritualism, through his the Doctor's general habits, and the way he passed on the ministry of angels, that others who may Supernatural magnifying glass, and concluded both the remaining portion of the "week" after ceasing were of the devil. This, however, is not the uni- to write, we shall think he has omitted some imform report of the Supernaturalist, for many are sorely puzzled about, and know not what to think membered and fully appreciated, might enable him logic of the thought.—Ed.

For the benefit of all such, a gentleman by the name of John C. Norton, M. D., has put his experer to draw from the partial statement and loose All-wise Providence of Him, who has provided for rience and conclusions on paper, and as they have logic of the Doctor, is that mediums "live fast," all, even the sparrow? Is there anything dreadful, been published in a few papers, it may not be amiss and die soon after entering on their mission, whereto look into his physiological analysis. This gentle- as we know the effects of medinmship to have a turning and clinging to those beloved ones, who man having heard and seen much of the so called directly opposite tendency in the majority of cases. are yet in the form, since we try to console and Spiritual writing, seated himself at a table, resolved Indeed so uniform have been the experiences of purify them, that they may be lifted up in the love of heaven within you. Then be wise in time and to test the matter by personal experience, he having mediums, and so obvious the benefits resulting to of God from all sorrow and affliction? been told in a Circle, that he was both a "writing their minds and bodies, from their "development," and rapping medium." Having seated himself at that we cannot help thinking, that the Doctor would the table, pen in hand, he "called upon the have felt, reasoned, and concluded differently, had Spirits" to move his hand, and to his "astonish- he enlarged his experience, and prolonged his "exment," his "hand began to move." The Doctor's periment," for it is no less absurd to attempt to labor of love is welcome to us, for we can aid them first efforts at writing, gave no "intelligible charac- "gather figs of thistles," than for the materialistic ters," but soon he commences with A. B., and goes and professional mind to judge of the ripe fruits of through the whole alphabet; and so rapid in mediumship by the experience of "a week." deed is the Doctor's progress, that in one week, (" I was engaged in writing these communications about one week,") he writes invitations from the Spirits to "Come to Ireland," is promised "property" to the amount of "thirty thousand pounds," with the names of the testator, executor and the witnesses.

All this was written, that the Doctor might have confidence, and "commence legal proceedings."-But it was no go, the Doctor was informed that the principal witness was "dead," which convinces him that "no more dependence can be placed upon the reports of the Spiritual telegraphs than generally aware of upon our material ones in this lower world."-Nevertheless, so profuse was the Doctor's "Spirits" in their communications, that he says, he would weary the patience of the reader, if he "were to mention one tenth part" of them. Besides these, he "received a great number of communications, purporting to be prophesics of a war, that was to commence in "Germany," "spread over Europe and Asia," and end in, and by the overthrow of emperors, kings, and princes, causing "the universal diffusion of civil and religious liberty."-In addition to all this, the Doctor received communications on the Spiritual philosophy (six or seven in number,) covering "from three to four pages of "commencing with aphorisms," and "closing with poetry," "the idea and style" of which were of the most remarkable character."

"Poets" wrote at the Doctor's request; "obscure points in physiology" were explained, "diseases" accounted for, and "prescriptions given," and last but not least in this catalogue of wonders, " the signers of the Declaration of Independence," and "the deceased Presidents" were in attendance to write their autographs at the Doctor's suggestion. In sight of this stupendous prodigality of Spirit saying: "I venture the assertion that no one has had any stronger evidence of Spiritual intercourse than myself," considering that the development of

reader, that full justice may be done him, we will which he has been agent. He says:

"Almost any one, unacquainted with the prin ciples of physiology and psychology, would have unhesitatingly declared that neither the thoughts nor the writing were his own, and would have immediately attributed them to disembodied Spirits;

but my conclusions were far different." follows:

"In the first place, that the ideas originated in my own brain, was evidenced by the waste to which my whole nervous system was subjected, and the effect upon the process of nutrition and secretion throughout the body. Although engaged in their several sequences enter into, and ultimate ten pounds in weight; my whole nervous system in the development of the varied phenomena of was so affected that I could scarcely hold a pen. I was afflicted with palpitations and tremors, loss nature and life. This exposition and definition in appetite and constipation, disturbed sleep and modern times is known severally as the "system frightful dreams. Involuntary muscular moveof Nature," "Principles of Nature," "Laws of Na- | ments, and inability to fix my attention, with eiddiness and headache. Any one to have seen me would have said that I had passed through a long siege of sickness. In fact, I am satisfied, by look form or another to recognize and comprehend all of ing back upon my condition, that I was on the very borders of insanity. Every medical man knows that these are precisely the effects of long-continued and severe mental exertion. Now, if the motion of my hand was produced by the influence of Spirits external to my body, I do not see how the effect upon my body and mind should have been so great. How should the mere exercise of moving my hand, when produced by the agency of another person, thus affect me? It may be said that I was frightened, and that my nervous system was thus operated upon; but this was by no means the case. I could talk as familiarly with the supposed Spirit as an intimate acquaintance. I could joke as much as I pleased, and really enjoyed those conversations remarkably.'

Some of these effects (exaggeration apart,) are just what any intelligent Spiritualist would have expected, for if the Doctor was medium to seven some distinction must be made, if the mind is to be tenths of the manifestations he avers were permade acquainted with, and capable of classyfying formed through him, it could not be otherwise, notwithstanding he cannot "see how the effect on body and mind should have been so great." He might have seen and known, however, had he compared notes with any intelligent medium, whose development comprehended a like experience, since it is generally known, that the first attempts to control the medium are more or less exhaustive, even when the developments are moderate and the manifestations few. We incline to the opinion, however, that the Doctor is retailing some of his 'poetry" in the above description of the "effects." for we cannot see, and we think it will puzzle any physiologist to show good and sufficient reason, why the "the mere exercise of moving the hand." should bring a mind "acquainted with the principles and denounced one another in behalf and by vir- of physiology and psychology" to the very borders very fashionable and respectable, having a standing of "insanity," whether performed by his own, or the to mantain, and a position to support. To such the agency of another person.

We venture the assertion, for the whole coloring of the above as well as some of the statements are to us inexplicable, when we remember the Doctor wrote "involuntary and the mental operations which accompanied the writing were equally involuntary." Between this statement, which ontlines in a marked will continue to be true of it, until its phenomena and emphatic manner the conditions of mind and body under which the writings were performed, edge. Taking this view of the "progress of the and the severely marked exaggeration which colors intellect," we are pleased whenever an attempt is what the Doctor calls the "effect" of his mediummade by the educated and so called intellectual to ship, we are at a loss to see any logical or physioaccount for the phenomena of Spiritualism, for logical connection. We say this after attentively though it may fail and come far short of the glory studying the testimony, and comparing it with of analysis, still it may prove suggestive from its experiences of mediums in general, for it is so exceptional to all we know of this phase ("Spirit history of the past seven years, for during that writing,") of manifestation, that we are strongly time, we have had as many explanations and exposes tempted to doubt the Doctor's freedom from bias ment to the contrary. That the Doctor may have portant fact in his estimate of causes, which if reto give credit, where credit was due.

The inference most natural for the general read-

[To be continued.]

# ZSCHOKKE'S "HARMONIUS."

The conclusion of this story is so deeply suggestive, that had we the time and room for comment, much of both might be profitably occupied in analyzing its philosophy and elaborating its moral.— As it is, we can only express the hope, that it may be read with attention, and thought of with reverence, for the relations we sustain to the animals around us, are at times more lasting, and much more mysterious and Spiritual, than the world is

We say this, knowing the immortality of animals is a question not yet disposed of among Spirtualists. We know, also, that the theological world has generally ignored the question of animal immortality, and have long since considered the transmigration of Spirits as heathenish in conception, and pantheistic in tendency. For all this, we wish the subject was more freequently thought of, for the barbarities to which some of our domestic animals are daily, and almost hourly, exposed; are second in cruelty only to the more refined barbarities of social life.

It may be pantheistic to associate Spiritism and immortality with even the wisest and best of the animal kingdom; but when we remember the force of habit, and realize the power of example, we can not but bid God speed to any ism, the moral and philosophy of which will refine our feelings, correct our errors, and cause us to think respectfully of every thing the Great Father has united to the family of man. And there is a truth in pantheism that Christendom will one day recognize and appreciate, when many of our present mummeries will have

It is not to be wondered at, however, that anipower, we are not at all surprised at the Doctor's the majority of men having grown sufficiently "wise enveloped him. He is about to overthrow the tymals are thought of and treated as they are; for shall emerge from the dark clouds that have so long says: in their own conceit," to doubt of human immortality, naturally enough conclude as they do, as to the sphere and destiny of animals. We are not, howhis mediumship and the writing of the communical mortality, as we prefer for the most part to a betain must do, for he has become weary of what the two shall sit together for the purpose of influencing must do, for he has become weary of what the two shall sit together for the purpose of influencing must do, for he has become weary of what the two shall sit together for the purpose of influencing must do, for he has become weary of what the two shall sit together for the purpose of influencing must do, for he has become weary of what the two shall sit together for the purpose of influencing must do, for he has become weary of what the two shall sit together for the purpose of influencing must do, for he has become weary of what the two shall sit together for the purpose of influencing must do, for he has become weary of what the two shall sit together for the purpose of influencing must do, for he has become weary of what the two shall sit together for the purpose of influencing must do, for he has become weary of what the two shall sit together for the purpose of influencing must do, for he has become weary of what the two shall sit together for the purpose of influencing must do, for he has become weary of what the two shall sit together for the purpose of influencing must do, for he has become weary of what the two shall sit together for the purpose of influencing must do, for he has become weary of what the two shall sit together for the purpose of influencing must do, for he has become weary of what the two shall sit together for the purpose of influencing must do, for he has become weary of what the two shall sit together for the purpose of influencing must do, for he has become weary of what the two shall be the purpose of influencing must do, for he has become weary of what the two shall be the purpose of influencing must do, for he has become weary of what the two shall be the purpose of influencing must do the purpose of influencing must do the purpose of influencing must do the purpose of influencing tions occupied but "about one week." But we are from speculative issues; but we do insist on h uman surprised at the Doctor's conclusion, the writing animals; for it will yet be seen they are often the

Those who would like to study a fresh chapter is immortal. examine his physiological theory, and learn how far, on the policy that governs the above departments of The whole of earth's children are yet to be made if at all, he has accounted for the phenomena, to ecclesiastical life; would do well to give the article happy by a soul felt appreciation of this truth. page, an attentive reading. The conclusions of the upward and onward. Stand firm on the outward Minister may be old, but this edition is fresh, and wall, which shall never be rent, and proclaim in give us the necessary information if in error. In the Vatican and a village Meeting House. They is yet to be developed, and great things ahall be as a portion of the testimony lately published in The reasons for these conclusions are set forth as differ in degree, not in kind, and are separated from achieved by him and made manifest to outward their explosion, rather than by any essential differ- ized, and man will live out the nobleness of his ence in character. Two things, however, are illus- soul, in the aspirations of his being. All fears shall nothing new in them to be learned.

1st. They illustrate the fact, that lay-members and learned ministers agree, there is a point in Church history where "free agency is a fallacy," made manifest, when any member becomes so far and loving Spirits, who are working to harmonize forgetful of his creed and theology, as to allow the life's lessons and labors. To that end, the laborious "holy spirit," the "heavenly dove," or any other part of man's work will be superceded by easier me-'quickening" soever, to suggest or inspire him efit of all. with a new, or in some cases, a rational idea, "not | Earth's children, however, know not at present nominated in the bond," as all such manifestations how near their heavenly Father is to them, nor can of spirit are considered indicative of "carnality of they now realize by how many agencies, He is urgmind" and "hardness of heart," inconsistent with ing them internally and perceptively to Spiritual "the faith once delivered" to the Church member. and outward progress. All should think of this, The external and unconverted mind may talk of and learn the use of earnest prayer, as much delimitations and exclusions, but what of that? all pends on the practical use of this advice. Still, the earthly and human things are finite, and that truth Spiritual ark of Immortalism floats bravely on, might as well be learned in Church as out of it .-Good ecclesiastical logic.

2nd. Should this logic fail, however, to convince the honest thinker, those letters will teach him, that the Church is not destitute of other means by which to influence the mind, and subdue the will. It is true this part of the Church's intellectual cowardice: but fear is natural, and excommunication a thing not to be laughed at by those who know the tyranny of "public opinion"the effect of Church proscription-and attach any importance to the prospective chances of an "eternal damnation." It is true, also, Jesus said. "Ye cannot serve God and mammon," and that he fortified the moral and "spiritual man of his disciples, by giving them this wholesome caution-"Beware when all men speak well of you." This, however, was a "long time ago," and was addressed to fishermen and peasants, who were a very different sort of people from our "dollar and dime aristocracy." Very different, indeed, for the former went about doing the best good they knew how, being "fishers of men" and saviors of souls; while the latter are consure of the Church is very significant, not a few of whom have concluded that "fear is wisdom, and fllattery much more serviceable in the social relations of life, than "moral excellence." These phases of Church life and ecclesiastical policy, indicate the diseased and enfeabled condition of the spiritual man, and appeal alike to the sympathies of good angels, and pure men, for correction and

### SPIRITUAL MINISTRATION AND MENTAL DEVELOPMENT.

The following purports to be a Spiritual communication rom Gen. Wolf, "a messenger of truth and love," which was given through Mrs. E. A. McKenzie, a writing medium, at Green Point. The communication comes testified to, as having been written by the above medium, but as there is nothing preternatural in the mere act of writing such testimony is unnecessary, the main thing being the mental qualifications and Spiritual characteristics of the medium. These being omitted, we have no means of knowing in what degree the following sentiments reflect the mind of the medium, or are independent of her thoughts and cultory of the communicating Spirit, may draw their own

Look abroad on Nature, God's own work, and do sisters. ye not see beauty, that speaks to the heart of the therefore, (as some are led to believe,) in Spirits re-

The heart's purest thought is ever pouring forth to the giver of all good, and we are permitted to return to earth to help those loved ones to a fuller appreciation of these joys and consolations. This much and teach them, wherein they err, as we are many minds at this time, and ere long, many will related, and therefore can impress them in moments of mental rest and Spiritual repose. And those, even those who are not believers in Spirit communion, who do not know where these impressions come from,or who bestows them,are blessed. Thus, we are doing our work, and are ever removing mountains of error and vice, by earnestly and argently appealing to the heart's purest and best affections, by virtue and in behalf of the good and pure phases of truth and angel ministration.

And soon you shall see us face to face, as it was n the days of old, and speak as man to man.

The dark ages are passed, never to return, and you therefore need no leader, but purity, as your tures, I am inclined to believe the people of New heavenly Father is ever mindful of His children's Orleans are quite Spiritual in their belief." wants. Be ye then always ready to receive instruction, for our object and mission is to aid in your progress and development.

We commenced our work by influencing the little children among the Shakers, there being great affinity among them. But now we are influencing the middle aged and hoary headed, that it might be site pleasure of hearing him again in Mobile." tulfilled that which was spoken, "except ye become as little children, ye cannot enter into the kingdom of Heaven." This is known to immortal man, and should be appreciated by him, as he is fashioned in the image of his Creator, and perfected by hungering and thirsting after righteousness, ture upon the above subject, which was well rewhile performing the duties assigned him by his ceived by the audience, after which a very inter-Creator. Man's purest thoughts and highest aspi- esting discussion took place on the general merits rations, however, are as yet but partially developed, for he is still in his infancy, and has yet to show his fellow the true fruits of Spirit life and angel cannot be satisfactorily explained by any natural ministration.

Our mission is to aid earth's children in this path.

things are related and harmonized. And the dawn ranny of opinion, that have been and is oppressing been read out or one, and another, a 1.000 terminal ranny of opinion, that have been and is oppressing has passed an edict, or issued a Bull, forbidding has passed an edict, or issued a Bull, forbidding him. The chains that has so long bound him, are their members from attending the meetings or cirworld calls "religion," his aims being higher and each other. being "altogether involuntary," as well as the passive instruments and earthly mediums of our wherefore, and think you man will linger in mental the blessed, thrice blessed knowledge (not belief) have been described in Spirit communion."

(Interesting Correspondence, &c.,) on the fourth Then be ever on guard and let your watchward be shows clearly enough, that ecclesiastical authority and to Zion the great truths of Spirit communion. and the ological thunder, are essentially the same in Cry aloud in behalf of progress, for the inner man one another by the noise and extravagance of sight; yea, great and glorious things will be realtrated and enforced by those letters-if there is be dispersed by the unfolding and practical actualization of higher and holier joys. These things were done in part long ago, but now is the time for a fuller and more complete development of the whole man. To that end, Science will be refined and "forbearance ceases to be a virtue." This is and made religious, by the aid and counsel of good celestial agent or influence, however "spiritual" or thods and better means, which will be for the ben-

freighted as it is with "glad tidings" and deathless hopes, amid the buffeting waves of skepticism and materiality, and so far has outlived the storm.

Her voyage is not yet ended, although many messengers have been sent forth, to tell the world of her safety and the rich joys she brings to the children of earth, out of which many untold truths policy, smacks somewhat of moral, spiritual and are yet to be proclaimed. Being man'd and managed by mortals and immortals, she still speeds her way amid the storms of life, but promises soon to be moved where storms will cease, and great joy prompt all to proclaim the love and wisdom of the All-Father, Who for countless ages has ruled and directed the Spiritual and temporal destinies of the world. O man! be joyous and contented, be united in harmony and truth. Love one another truly, and loving Spirits will join you in your work of consecration.

You all should have your inmost souls immortalzed with deeds of love and purity, for bright and angelic Spirits assist your progress. The time is not far distant, however, ere the faculty of soul seeing shall be confered upon all, who sincerely seek the Spiritual, and shall prophecy as in olden times. Take the Bible for your guide, for many of its truths are now dawning on your mind. Then brother! arouse, lay not inactive, but be up and doing. Many are trying to aid you, and steadfastly are urging you onward in the cause of true progression. Mercy is thrown around you, our loves are centered in you, and yearn for the happiness of the children of men. We wish to enlarge their faculties, induce them to deeds of love and wisdom, that they may show forth the righteous fruits of other, murder is committed every day. Therefore had visited him. His friends at the time Spiritualism.

Man has too long listened to the dogmas of olden times; he must now be made to understand for himself, and rest on his own individuality. All these things are to, and will elevate mankind, as we Spirits are aiding and doing the work of reformation. Old theories and reasonings must pass away, for all Spirits are born equal, and God never intended any to live without the exercise of his own reason. Therefore will he soon be able to soar beyond self, and seek to live right with his heart bare before God, who knows and sees all things.

We have long looked on earth's children with sorrow and compassion, when in the midst of sufture. As we cannot determine this point, we give so much ferings, trials, and afflictions, yearing to aid them, but we were made to know it was for the best, and would end in elevation and purification, before God and man. Much of this is natural, as the children conclusions. The alterations and amendments made by of earth are prone to err, but it is the duty and pense; he therefore took no pains to confute the the praying. us are such, as effect the reading rather than the sense or mission of Spirits to set them right and promote their welfare, for they are our friends, brothers and

> Join with us, then, in the rapture of doing good, for man and woman are co-workers with us in humanity's progress. Join with us, and look heaven ward, while learning the great value of the truths you receive. Try and make your homes a heaven below, for you have the elements of the kingdom live Christ-like as your Heavenly Father wisher all BLACKWOOD'S MAGAZINE FOR FEBRUARY .- Publish- of articles against the popular lecture state to cultivate a pure affection, that you may be prepared to meet in the grand assembly of angels when you leave the earth form. Learn the use of prayer, for the earth never had any wise purpose fulfilled without it. We are impressing this on find it a delightful duty to unite in earnest and sincere prayer to their heavenly Father, for all the gifts he may have to bestow.

# NEWS ITEMS.

The Free Democrat (Wis.) says: "Spiritualism and Spirits are producing some excitement at Hebron, Jefferson County. circles gather every evening to invoke the Spirits and listen to the wondrous revelations.'

A correspondent of the Mobile Weekly News writing from New Orleans, says:

"The celebrated Rev. T. L. Harris is here, lecturing on Spiritualism, at the Odd Fellows' Hall, and from the numbers that attend upon his lec-

This writer does not fancy Brother Harris' doctrine nor style, and adds:

"But rumor says he has succeeded in Spiritualging one fair being here so far, that this day she s to become his bride, and that their honeymoon is to be spent in Mobile. They leave to-day on the Florida, and no doubt you will have the exqui-

The Waltham Sentinel thus notices a recent debate on Spiritualism:

"The Watertown Debating Society met in Town Hall, March 3d, to consider the subject of Spirit ualism. Mr. Miles Pratt, President. Mr. Charles H. White delivered a very able lec-

of the question. The following vote was passed by two to one: Resolved, That Spiritual Manifestations, so-called,

laws as discovered up to the present time. Friend Starbuck, of Troy, in writing to the Spiritthat they may properly perform the work assigned | ual Telegraph a respectful and complimentary no-

being passed, the day is nigh at hand, when man that Sectarianism was in that place like to die. He this: "Within a short time several Spiritualists have been read out of one, and another, a Presbyterian, the best safeguard, and an ever-living protest, years upward of one million copies of hibles, the best safeguard, and an ever-living protest, years upward of one million copies of hibles, the best safeguard, and an ever-living protest, years upward of one million copies of hibles, the best safeguard, and an ever-living protest, years upward of one million copies of hibles, the best safeguard, and an ever-living protest, years upward of one million copies of hibles, the best safeguard, and an ever-living protest, years upward of one million copies of hibles, the best safeguard, and an ever-living protest, years upward of one million copies of hibles, the best safeguard, and an ever-living protest, years upward of one million copies of hibles, the best safeguard, and an ever-living protest, years upward of one million copies of hibles, the best safeguard, and an ever-living protest, years upward of one million copies of hibles, the best safeguard, and an ever-living protest, years upward of one million copies of hibles, the best safeguard, and an ever-living protest, years upward of one million copies of hibles, the best safeguard, and the best safeguard, the now being rent and will soon be cast off. This he cles of Spiritualists, and further ordaining that no of Public opinion."

What stupidity

What bigotry!

But let them do their worst; we have truth on our

side, and I thank God they cannot take from us

having placed the Doctor's testimony before the CHURCH RELATIONS AND EXCLUSIONS. thoughts possess him, for he thinks and feels his soul WAS THE REV. JOHN WESLEY A SPIR-

We do not ask the above question because there is any doubt in our mind on the subject, but in hopes that those of our Methodist friends who dislike the facts and philosophy of Spiritualism will the meantime, and that their zeal may not get the the meantime, and that their knowledge, we submit the following better of their knowledge, we submit the following better of their knowledge, we submit the following the gentleman addressed resides in Camden, and does business in this city. In most, and the New England Spiritualist, favoring the affirmative of the question. The writer introduces his selections as follows:

"I now proceed to extract, from the Rev. J. Weslev's Journal, facts of Spiritual manifestations, to which he personally testifies. My edition of his works is that published by John Emory, in New York, 1831, for the Methodist Episcopal Church, in 7 vols., in vol. iv., pp. 279-286, will be found the following remarkable manifestation."

"May, 1798. Wednesday 25, and the two following days, being at Sunderland, I took down, from one who had feared God from her infancy, one of for the third time, and with so much carnestness the strongest accounts I ever read; and yet I can that without any apparent or imaginable reason character of the person excludes all suspicion of fraud; and the nature of the circumstances them selves exclude the possibility of a delusion. It is true there are several of them which I do not comprehend; but this is, with me, a very slender objection; for what is it which I do comprehend, even of the things which I see daily? Truly not

ticles of the other cohere together. What pretence have I then to deny well-attested facts, because I cannot comprehend them? It is true, likewise, that the English in general, and indeed most of the men of learning in Europe, have given up all account of witches and apparitions as mere old wives' fables. I am sorry for it; and I willingly take this opportunity of entering my solemn pro- subject, a view that is contradicted both by Reas test against this violent compliment which so many and Revelation, by the former, because reason, that believe the Bible pay to those who do not be- fuscs to accept a PARTIAL Deity, while the land lieve it. I owe them no such service. I take everywhere speaks of angels as the immediate at knowledge, these are at the bottom of the outcry properly appointed administrators in the econom which has been raised, and with such insolence of God's providence. Much might be said on the spread throughout the nation, in direct opposition subject, as comment is invited by the above in not only to the Bible, but to the suffrage of the but we leave it with the good sense of the ready wisest and best of men in all ages and nations,\* for here as elsewhere, the constructive and friends They well know, (whether Christians know it or genius of Spiritualism, explains away approximation) not,) that the giving up witchcraft is, in effect, giving up the Bible; and they know, on the other by accepting the ministry and recognizing the hand, that if but one account of the intercourse of tervention of the angels. This is illustrated men with separate spirits be admitted, their whole the following, which we take from the editoria castle in the air (Deism, Atheism, Materialism,) lumns of the New England Spiritualist: falls to the ground.

I know no reason, therefore, why we should suf- related to his friends the particulars of a verfer even this weapon to be wrested out of our markable visitation which he had himself hands. Indeed there are numerous arguments be- rienced. The Spirit of a young lady of his chir side, which abundantly confute their vain imagina. whom he knew to be sick, had appeared to he tions. But we need not be hooted out of one- his own room in the night, but when he was fi neither reason nor religion require this.

counts, which I have known urged over and over, upon his head. He was so much affected by is this, 'Did you ever see an apparition yourselt?' event that he passed a sleepless night, and the No; nor did I ever see a murder; yet I believe there morning learned that the young lady had been is such a thing; yea, and that, in one place or an- leased from the earthly body at the very hour; I cannot, as a reasonable man, deny the fact, al- given to understand that he considered it age though I never saw it, and perhaps never may. Spirit manifestation." The testimony of unexceptionable witnesses fully convinces me both of the one and the other. But to set this aside, it has been confidently alleged, that many of these have seen their error, and have and may prove as suggestive of thought, as: been clearly convinced that the supposed preter- are expressive of "the Signs of the Times; natural operation was the mere contrivance of artful men. The famous instance of this, which has appear to be at a low ebb among the Chine been spread far and wide, was the drumming in The Priest sits down in front of an Altar wi Mr. Mompesson's house at Tedworth; who, it was small taper burning, and with a small malletin said, acknowledged it was all a trick, and that he hand, and a string of beads in the other, belief had found out the whole contrivance. Not so. My to hum or half sing a number of words; this eldest brother, then at Christ Church, Oxford, in | pears to be all the worship they have, and the quired of Mr. Mompesson, his fellow collegian lief is that the Priest can and must do all the gri whether his father had acknowledged this or not. ing. In this latter particular the Chinesen a He answered, 'The resort of gentlemen to my fa- alone; there is a large class of religious in report that he had found out the cheat; although heand I, and all the family knew the account which was published to be punctually true."

\*Dare our skeptical "Olive Branch," and anti-"Chris-+ Christian Ministers, is not this true? Don't you think this suggestion of any importance? Well, if one undoubted case of Spiritual manifestation is such an excellent thing to Mr. Wesley, why should ten thousand be such a pestilent heresy to some ?—C.

ed by Leonard Scott & Co., No. 79 Fulton It thinks that Ministers who become lectures: street, New York.

This number contains ten articles, most of which are well worth an attentive reading, al- error! though there is much critical matter in them.

but critical commentary on the poets and poetry cal, the Mystic, and the Rationalistic. To the of modern times. "A Military Adventure in the belong the Moravians, the modern Baptist, Pyrenees" is concluded. "The Wondrous Age" Methodists; to the second, the Swedenborg contains much that should be known by many of and the Irvingites; to the third the Sociolass, our ultra friends, as it reminds the reader of Lightfriends, and the German Codolics. The some phases of the past, which the rapid and rail- tionalists generally are not a sect, but a theologic road life of the present has outrun-not outlived. school and party in the Established Churches white The temper of the article may be inferred from was once stronger than the Catholic parts, but the annexed extract:

"We could instance much more fully, O Age! the levelling tendencies of thy materialism. But if it be true-and surely there must be proof before us House of Convocation. Canon Selwen has given -that thy doctrines are shading the brightness of notice of a motion to propose a petition to the T; youth, and mumming the majesty of old age, then per House, requesting his grace and their lordship do we know enough to be certified that those are not to take into their consideration the subject of all gain! Ring out the table of thy exports, exult address to the Crown, praying that her most s over the lists of thy shipping, the number of thy cious Majesty may be pleased to appoint a bedr markets, the increase of population, the multiplica. learned men, well skilled in the original larger tion of comforts and conveniences, the rapidity of of Holy Scriptures, to consider of such thy communications, the spread of thy education! ments of the authorized version as have her Yet still would we say, Woe to the land whose ready proposed, and to receive auggestions youth is not as a vision of gladness! woe to the all persons who may be willing to offer the land where old age is not reverend or revered !--Such a land may know a material prosperity, a passages when it may be deemed advisable; commercial greatness which shall dazzle the world amine the marginal readings which appear to a -may produce men, able in counting-house and been introduced into some editions since on bourse-men ready in speech and debate;but it will not, we think, possess the elements either changed their meaning or become changed which produce the great qualities-the Heroicthe Poetic-the Moral-the Truthful-on which hitherto have been built the grand structures of Christian Freeman (Universalist) favors a ref the world's glory. Nor do we think that it would of the English Bible, by a Convention of Delegation retain virtue enough to continue a line of merchant princes, such as England has ever rejoiced from their learned scholars by the denomination to number among her great men."

"Public Lectures," and "Mr. Warren on Lathem by their All-wise Father, through whom all tice of Miss Bebee's lectures in that city, concludes bor," has some good suggestions and extracts, with the following, which will correct the rumor the tendency of which may be inferred from

"On the whole, we regard the rise of this social phenomenon with much satisfaction. It is against that worst of all tyrannics, the tyranny

"Besides these, there are papers on "Touching at Oxford, "The Ancient Coins of Greece, "Tickler among the Thieves," "The Drama," "Lessons from the War," and "Religion in ComSPIRITUAL PRESENTIMENT.

We find the following in the "New Churd Herald of March 22d.

"Meeting an acquaintance to-day, (Monday March 17th,) we remarked that we were gratify to see him alive and safe; that we had felt some apprehensions lest he might have been on boa the steamboat that was burned on Saturday nigh does business in this city. In reply to this mark, we received the following singular statement

"I was walking," said our friend, "down to the Walnut street wharf, in company with a gentleman who resides in Camden, intending to pass one or the 'New Jersey,' the boat that was burned, we approached the wharf, my companion stopped suddenly and said, 'For some reason I do not lik to cross over on that boat,' still we went on, until we had reached the wharf, and were about stepping on the boat, when the same remark was repeated we turned back and walked a considerable distance to another boat."

Incidents like this often occur. Some men call it superstition to give the least heed to these mysterious admonitions; and yet who will say that the protecting hand of a merciful Providence does not sometimes, in this way, snatch us from in

ending danger:
In the case now referred to, the boat from which 'The smallest grain of sand, or spire of grass.'

I know not how the one grows, or how the par
What protoned the smallest grain of sand, or spire of grass.'

The smallest grain of sand, or spire of grass.'

those gentlemen thus turned away without any apparent reason, was, in a few minutes after, experienced in flames. The sad story has been been the sad story has been t eloped in flames. The sad story has been r peated in all the secular papers. It is suppose that at least fifty persons were removed to the S ritual world.

The writer of the above statement speaks of the manisestation as a "merciful Providence," which more than implies the immediate and direct need of Deific agency. This is the common view of the contradictions and harmonizes fact and philos "A Methodist clergyman, not many months e

awake; she was accompanied by unearthly m One of the capital objections to all these acland a brilliant light, and laid her hand tage

#### THEOLOGICAL ITEMS. The following are from the Tribune, of the

RELIGION AMONG THE CHINESE.—Religion to

VATICINATIONS OF A RELIGIOUS JOURNAL-Puritan Recorder (Boston) states that exprayers have been dispensed with in Cambridge with the consent of the Board of Overseer, cause the students were so unruly that demissions could not be preserved. The Recorder (notwithstanding eminent orthodox Ministers) proved the change,) that nothing but the seral of orthodox government of the college can rethis evil. The same journal is also leveling as: themselves for their professional duties, and infidel and heterodox lectures sow the seed

Sects IN GERMANY .- The German sects my "Modern Light Literature" is an appreciative divided at present into three classes: the Even now rapidly diminishing.

REVISION OF THE AUTHORIZED VERSION OF THE SCRIPTURES IN ENGLAND.—In the English Lower communicate with foreign scholars on and to point out such words and phrases as in the lapse of time. Universalist View of Bible Revision-

from all denominations of Christians, to be select respectively. In respect to those words on w are rested the proof of disputed doctrines, it no have the Greek and Hebrew words retained, Anglicized, thus, for instance: "And these st go away into aionion punishment, but the righter into aionion life."

BIBLES AMONG THE ARMENIANS.—Within and similar publications, have been circular among the Armenians. Near nine millions pages were issued during last year from the Pri ing-press at Constantinople. Bible schools also been established in a hundred different plat in Turkey, and the mission staff comprises in

For the Christian Spiritualis. SPIRIT CONSOLATIONS. This burden—O this weariness of life, Tis hard betimes to bear! Gadly the Spirit turneth from its strife, and from its cankering care, and looketh upward to the opening skies, If haply it may gaze on Paradise.

They are not happiest who are happy here, This world shall pass away, interest soul shall change this nether sphere For one of nobler day, not they who forward look, and not behind 

Title while and they who patient wait, and labor cheerfully, Inches stand before the golden gate, and ener pyfully, And with hands of Angels in their own,

And war gladly near the eternal throne. these angel-friends shall around them

inistry, archem ever upward to the Father, dring them to be minimum daughters of the eternal Love, regants each of blessings from above. Carnet man is left to wander here,

Carationless and lone, The when he sorrows, Spirits are not near Josell his grievous moan; highen joy flashes from his lighted eyes, Ta Sprits do not share his ecstacies! We know it - know it! and no smile of scorn.

crity from the wise, y mighty word of human wisdom born, No old authorities, tar reach our consciousness of that which is Craffre away a faith so dear as this.

lived enes and holy, that around us stand, And hear us when we speak, tri soch our fevered brows with angel-hand, And his our burning cheek;

had whisper comfort and sweet sympathy, When but for your dear love our hearts would Hew can we disbelieve you, though our eyes

Be gard not with sight, Intelligent that before us ye prise In cartil's material light. We Spiritually feel that you are near, We fel you, hear you, and our souls you cheer. Smelines a gifted one, with sight unveiled.

Sees your pure Spirit-forms; Immertal ones, whom dead we have bewailed-And then earth's night of storms, May gather thick with prophesies of death, And we shall smile at what the prophet saith.

For lo! to man the vision has arisen, of Spiritual life, And now we know this life is but a prison, And that our souls so rife With aspirations after higher birth Shall find their hopes fulfilled beyond the earth

> For the Christian Spiritu adst. CLERICAL CONSISTENCY.

In the last issue of the Independent, appears mespondence in which Rev. Henry Ward Beether disposes of Spiritualism in a very summany manner,-no doubt to his entire satisfaction; but I suspect, not quite so conclusively to numerous seekers after truth. His letter has been called sat by one he received from a Mr. McConochie, r heard it asserted by said heretics that the above green, and the future peace of the town of Scott of this he had no doubt.

Have hi doubt Mr. McConochie is a very conhis combativeness, I shall endeavor to speak the ence now as it ever was. rath in the love of it. I think then if he had and's authority. I am reminded here of a case in

dist, which will serve to illustrate the thought. The great Whitfield, while out walking one day, reintercepted by a man who came reeling up to endently under the influence of alcohol, when

leffllowing colloquy took place: "Good morning, Mr. Whitfield." "Good morning, Sir." Tam very glad to see you; I am one of your

Cas to Christianity." all well! I should say you looked just like

uned my awkward journey-work!" Exactly 50 my friend, Spiritualists manufactured in dismanter would not be likely to be of much be-

and to the cause. But as Mr. McConochie seems to place implicit reliance upon the opinions of the Reversed gentleman, while he charges upon Spiritvalues as attempt to destroy the validity of the recondition in the course of this review, endeavor to give as tenty as possibly his (Mr. Beecher's) own words in report to the Book in the plenary epiration of which, to doubt, Mr. McConochie is full believer.

Bat I will here give place to the letter first above

BROOKLYN, March 15, 1856. Data Siz: Your letter asking me whether I habener in modern Spiritualism, is but one of number which are before me. And by publishboth your inquiries and my reply, it will serve distingentles and my reply, stories which have been circulated in your

lave no doubt that there are curious and ing phenomena witnessed in "spiritual cirquite worthy of scientific attention and in-The fact that imposture is often and with such exhibitions, and that many peripaexhibitors are in part or wholly designing men, not alter the fact, that the phenomena wited in these circles are often, such as have never theen adequately accounted for.

2. But I am a stout unbeliever in the spiritual public, by speech and by pen. And they to represent me as believing in modern Spirit alism, do so without any warrant whatever in the ruth. The substance of the "communications" quite turned the stomach of my faith. Nor sphere of Spirit life. e results of such faith in others incline me to

Although many sincere and excellent people

weaken the hold of the Bible upon the conscience and the affections, and to substitute diluted sentimentalism and tedious platitudes instead of the inspired truth. And the general adoption of the modern spiritualistic doctrines, I should regard as no better than a march of Infidelity in the gar-ments of Faith. Without doubt, those who have represented me as a Spiritualist, have done so honestly: but, without any foundation in fact. Truly yours,
H. W. BEECHER.

Mr. Beecher honestly admits, in his first premise, as all enlightened minds must, that there are curious and surprising phenomena witnessed in "epiritual there is confusion. If we cannot do that, how can restigation. To those, therefore, who accept him tween whom and ourselves the medium of commuas authority, the cry of humbug and imposture, nication is very imperfect? as relate to the facts continually occurring, must

for ever cease. But he says again, secondly, "I am a stout unbeliever in the Spiritual origin of these phenomena, either by good Spirits, or bad Spirits, or any Spirits whatever." Well, it is a consolation to many whose faith in consequence of the teachings of what they believed to be spirits, have been shaken and but few laborers. It is a momentous work, in sectarianism, to learn that if they are no Spirits and on its success depends the redemption of the the second condition of life, in the Spirit world. at all, they cannot be the seducers the Bible speaks human race, from that temporal and Spiritual of, and of which the church in its fast hold upon thraldom, whose iron grasp has so long fettered their slavish fears, had almost persuaded them to their Spirits, and crushed the image of God in the beware. Mr. Beecher's belief, however, or his dust. Remember that God is the Superintendent non belief without adequate reasons, will have of the great work to which you are called. All but little weight with a very large class of individ- who hear this calling, and engage in this service, uals who require what they are always ready to willbe rewarded a thousand fold for their labor .give-a reason for the truth they have received - Day by day, will your Spiritual perceptions be Mr. Beecher's experiences have been particularly strengthened, till you are enabled to look forth on unfortunate," in having turned his stomach," as the fields of a never-ending eternity. You will be under such circumstances any thing would necessarily wear a sickly appearance, and he could not so clearly judge of the proper quality of food, as and love. when his stomach was in a healthy condition. In at, in the unfolding of the ages. Any amount of ually. testimony could be produced, were it necessary to

I pass on. While he admits in the third place, there are many sincere and excellent people who do believe in modern Spiritualism, and that some may be brought to a belief in the Scriptures by it, yet, "in so far as he has had opportunities for observing, it has served to weaken the hold of the Bible upon the conscience and the affections, and to substitute diluted sentimentalism and tedious platitudes instead of the inspired truth." This charge comes with a bad grace from one, who, but a short time since, in one of his recent lectures, done more to weaken sectarian and blind faith in the plenary inspiration of the Book, than could have been accomplished by a host of outsiders. The extract was published in the Christian Spiritualist, of the 8th inst., as taken verbatim from the New York Courier, and inasmuch as Mr. McConochie may have got his impressions from said paper, that the Spiritualist laid claim to Mr. Beecher, I will here extract from a note by the Editor at the head of the article:

"Whether Mr. Beecher is a Spiritualist or not, (in the technical sense of the term,) is to us a matter of indifference, so long as we know he is working for "God and the right."

I now quote from the extract from the Courier, so much as is pertinent to the question:

"The whole of Mr. Beecher's remarks on the Bible went to encourage freedom of thought, and to break down that slavish reverence with which rival Christian sects have so long aimed to surround that ancient book, so as to prevent all trial and question of their interpretations of its precepts on he part of the laity. Mr. Beecher said that the Bible was made up of separate books, written in different ages of the world-was in fact a library emembers out West, who being alarmed by the of books gathered together for convenience into its and spread (in his once peaceful town of Scott) present form; that much of it, especially of the fifthe heretical doctrines of Spiritualism, and hav-old Testament, was history, written and collated by certain persons, of the particular times and inch they relate ; that the idea that th dents to w numed distinguished individual was a Spiritualist, different books bound up within the lids of the times it necessary to obtain from the Reverend Bible are to be considered slavishly as the Word genieman himself a categorical answer to his of God, is absurd; that with large proportions of coming are you a Spiritualist? as upon this anwas necessary. There were portions which his
was necessary. swir depends the fate of suffering humanity in soul received as spoken by the mouth of God, and

"With respect to intercourse between the natural and spiritual worlds. Mr. Beecher said that the Old Testament was full of it as well as the New; silenters, God-fearing man in his own sectarian Old Testament was run of the section that if it occurred then, it occurred under the opriest, yet while I trust I may say nothing to excite eration of a law, and that law was fully in exist-

With respect to inspiration, he declared it genethe same pains to investigate for himself as ral; that every man who was good for anything in his calling, was to a greater or less degree inspired; that our relations to the Deity are such that the m, the necessity for such inquiry might have been Omnipotent mind comes directly and inevitably wided. Neither do I think much of that class of in contact with our minds, operating upon them, and arousing them to effort, and inspiring them with high motives and high thoughts.'

Here follows the remarks of the writ r, "I am not aware that Mr. Beecher considers himself technically a Spiritualist; but certainly his teachings on these vital points are all that Spiritualists desire, and are philosophical and just as their free avowal is noble on the part of the man."

As far as my knowledge extends, I believe a what is said in the above extracts: "the very head and front of their offending having this extent !no more."

But for the propagation of such and kindred sentiments, Spiritualism is denounced even by Mr. Beecher, as having a tendency to Infidelity, weakening the hold of the Bible upon the consciences and affections of men.

In regard to the sentimentalisms and tedious plaitudes he allludes to, I confess to the pleasure, not only of listening to them at Stuyvesant Institute. but occasionally at Plymouth Church, from the lips of the Reverend Gentleman himself. S. T. M.

For the Christian Spiritualist. RADICAL THOUGHTS FOR EARNEST THINKERS.

COMPILED BY S. M. PETERS, S. R. No. 6 Through A. K .-- When you are questioned about Spiritual Manifestions, speak out your sentiments boldly. Let no skeptic have it to say, that you have minced the matter, or withheld the truth- If your Spiritual eyes were opened, you your reward, in the fulfilment of the promises .and mission of Spirits after they leave the body .-In their short-sightedness they would bestow upon some immediate bliss, and consign others to endsin of these phenomena either by good spirits or less woe. We, who have arrived only at low hell that was in store for me. spirits, or any spirits whatever. This testispheres, know not the joys of the higher, and can I have borne again and again, in private only conceive of them, by the foretaste that is per-

S. A. a question among the mortals of earth. Yes man, you sessed me. I could see no way to obtain happilently and wonderingly, amid the glories of that belive id modern Spiritualism; and although will live again, in all the essential requisites of your ness, or escape from the work of my own hands.— palace home, until I found my wanderings checked

human family,

communication is so delicate, that the least confusion is liable to produce incorrect impressions.— We cannot commune with our own thoughts where

My friends, do take my advice: keep highminded, wise and devotional feelings. J. W. No. 8, Through A. K .-- My friends, we hail with

joy inexpressible, the interest which we see you taking in Spiritual cultivation, and the truths and

co-workers of angels, and learn of them, and with them, and each day increase in happiness, wisdom

You will be drawn together, and erect a social regard to the results growing out of the advent of fabric, on the firm basis of love, justice, and Spiritualism, they are not within the human mind brotherhood, whose end and aim will be the develto calculate, and can only be proximately arrived opment of men, intellectually, morally and Spirit-M. W.

show its redeeming power in individual cases, but Then, mortals of earth, look about you; do you not discover the heavenly fiame that is kindling, and doing its work of redemption? The time is tions of immortal life and endless joy thrill to the coming when you must dispense with your salaried living Spirit's inmost depths! Priests, and gorgeoos Temples; with your judges, prisons, and wrangling legislatures. Great efforts are being made in our sphere, and the sphere above The heaven-sent dreams, the partial revealments of us, to accomplish this mighty end. No power of the untold glories of the Hereafter, the fleeting rushed towards the flame and the light, that so darkness, nor all the powers of ignorance and error combined, can arrest the car of progress. The are no self-favored illusions, the offsprings of caprigreat God has said, "Let there be light," and it cious fantasy. The beautiful world of dreams may will be so. The church and world are looking, be a region of reality, in which the Spirit form shall at the portrayal of the would-be marvelous. It is with jealous eyes, upon the lovers of truth and progress; but they cannot hurt you: fight on in and the bonds of earth no longer enchain the the ranks of truth.

> advance of many Spirits in the Spirit land. The ter of gold to the sunshine's wealth; passing by have become so garbled, that scarce a vestige of ous a hand, to gaze delightedly upon the diamond's the truth remains. Those truths shall again be brilliancy or the sapphire's ray, to which earth's made manifest to the world.

describable to the comprehension of mortals, heedful of the glories of the earth surroundings, O, the joy of bursting the chains that had bound the Spirit to the lower sphere. Upon entering the second sphere, I was surprised to observe the condition of those, who were believed by themselves dition of those, who were believed by themselves of the sound special control of the society, subject to the direction and pay of the same. She will in this, as in her former engagements, sit, without charge to the departed. With introductory to the public, for the benefit of Skeptics or such for which men strive and toil; and alas, but too dition of those, who were believed by themselves for which men strive and toil; and alas, but too development. It was astonishing to see the total ing of a vain and limited ambition. change from the first to the second sphere. The

setting, playfully smiling on the sleeping waters .- | the future, revealing the mansions of blessedness to centrated to come within the scope of your vision "Onward and ever upward!" at one glance, fall far short of giving you a just conception of the scene around me.

darkness, sorrow, and despair, of the lower circles. large class of Spiritualists would mostly assent to I began to find an affinity among those who taught me how to approach nearer to the Great First B. F. Cause.

> No. 11. THEOUGH W. M .- Man be free: Heaven to be free. Man be free, both physically and Spiritually be free. The sound has gone forth, the knell has been struck for the doom of Spiritual despotism. Listen; do you not hear that still. small voice, that is calling you to assert your freelight. Drink of the watars that flow from the spheres of Heaven.

Then man be free; for the Creator of the Universe has given freedom for your inalienable right Be no longer led by the hypocritical sanctity of the modern pharisees. T. P.

No 12. THROUGH W. M .- I committed suicide in the town of Lansingburgh, on the 10th of July, would behold Spirits around you, who know your 1836. I was led to the commission of the deed by inmost thoughts. Walk in the light you have, and a passion, that is by the children of earth called more will be given, when needed. You will have Love. Cn awakening to consciousness, I could scarcely realize that the great and final separation, Mortals have an unjust conception of the position of the Spirit and body, had taken place. Tuen my punishment began. All the pangs of the imaginary hell that I was told of while on earth, if concentrated, would form but a small portion of the

No. 7, Through A. K.—Shall we live again? is and oh, the anguish, the hopeless despair that pos- eration met my seeking eyes, and I passed on sithere may be some who have been brought by it to being. How necessary it is to have the true doc- I wandered in the place of graves, a fatality at- by a small, square space of ground, pavement like,

had opportunities for observing, it has seemed to grave, has been a great drawback on the happiness brooded over the unhappy lot that I had fixed for ly arose into the skies! A few moments of earnest of mankind. Where the truth is known, it takes myself, for a great length of time, with the pangs but tranquil deliberation, and I determined to venaway all fear of the change that is allotted to the of hell raging within me, and darkness all around ture the ascent; a winding staircase, wide and surme. Oh, the agony of those long years of misery; rounded with bannisters of dark wood, stretched Wisdom reigns in quietude. All of our best every moment appeared to be a year, and every out before me, while the surrounding walls shut impressions, and heavenly aspirations, come in year an age. But the bright Spirits of the higher out the view of the busy world beyond. All around times of quietude. When there is confusion in spheres approached me. I could see them dimly, me was vivid, natural and life-life. I felt the sunthe external world, it creates disturbance and com- the darkness being, in a measure, removed from my shine's gleam of warmth upon my uncovered head, motion in the internal world. The medium of vision. Again they would depart, leaving me I felt the beatings of my heart as I ascended fearalone, or only with Spirits of the same cast as my- less and daringly the staircase that led to unknown self, and then the darkness and the pangs returned regions. I would pause every now and then to with tenfold force, for I had seen the light, and take breath, and cast a wondering glance around, darkness, again was over me. The good Spirits winding and turning in all directions the unending circles, quite worthy of scientific attention and in- we communicate with beings of other spheres, be- did not abandon me entirely in my extremity, but ladder extended before, a wide platform of white came to me, whispering of hope, and love, and so wood, here and there, inviting to repose and the the periods of darkness, and pain, became of renewal of strength. I had attained midway, and shorter duration.

A short time since, I found I was slowly ascending a plane to a point of happiness, compared to beneath me, rendered diminutive by the distance, my first condition. I cannot avoid contemplating my former life, but with bright Spirits to guard principles connected therewith. It is a mighty me, and by works of love, I hope to obtain a work; a work in which there is a great harvest, higher, and happier, state. I do not despair, that has left me and given place to hope. I am now in pursuit of game or pleasure, and then I resumed

For the Christian Spiritualist. DREAMS.

BY CORA WILBURN.

Who will say that angels do not minister to us on the calmly-attuned soul when sleep closes the mortal vision, and aspiration leads the soul amid unfelt, while earthly anxieties pervade the harassed Spirit, leaving no place for thoughts beyond the the weary, perhaps tear-stained eyelids, when the care-worn brow relaxes into peacefulness, and sweet tranquility obtains admittance within the small; they will find they are on the wrong track. and angel natures assert supremacy, and revealments from the lands of eternal loveliness beam upon the sleeper's soul-seeing vision, and anticipa-

They are no vain imaginings of a distempered

fancy, these glimpses of celestial light and beauty. portrayal of the beauties of the Spirit world, they strangely welcomed me-and awoke to find that wander when the mortal tenement is abandoned, H. C. | emancipated Spirit of the aspirant to immortal No. 10, Through W. M.—If the truth had joys. How many behold not earth's visible and been preserved, as it was taught by Joshua, the varied beauties, nature's inexhaustible store of ever- ments of immortality, I attach a deeper meaning Seer, by you called Jesus, you would now be in renovated loveliness, preferring the hard, cold glit. still to my strange and oft-renewed dreams, placing great truths taught by him have been perverted, the thousand gems that adorn the earth's smiling through the ignorance and design of man, till they visage, her fragrant gifts, scattered with so generdwellers have assigned an imaginary value; forget-Were it possible, I would give you a succint his- ful of the dew-drop's lustre upon the green sward's tory of my experience in casting off the trammels emerald tinge; the splendor of the noon-day sky, that confined me to earth. The transition is in the ocean's tranquil depths of purest azure, unwhile in the first sphere, to be of exalted moral often darken the Spirit's purity, for the false allur-

How strangely the heart's inmost depths bevenerable grand-sire was being led by the infant; come revealed in dreams; how instantaneously the slave was teaching his master; the beggar was spring into life actions born of noble thoughts and teaching the rich man that drove him from his true affections; how fulfillment follows upon the door; the outcast was teaching the priest; some footsteps of hope; and realization awaits the cherwere moving tardily; others passed rapidly along, ished and deeply-hidden angel desires, for eternal The husband was passing, and leaving behind the reunions, eternal love, unending happiness! wife, who had entered the Spirit world before him. Though there are dreams that sadden, as with Parents were passing their children, and children prophetic voice, announcing woe and change. their parents, when they might have gone on to- though strange fancies mingle, and impossible gether, if they had obeyed the great laws of God. events assume the aspect of reality; yet do some As I passed on, all my senses were ravished by dreams appear fraught with a distinctness that the beauty, and glory, of the world upon which I stamps them indelibly upon the waking memory had entered. I have no language to bring it to with a beauty that bespeaks them of heaven-sent your understanding; but, I will endeavor to do it origin; with a solemnity of meaning that mingle by comparison. Thou hast seen the brilliance of awe with consolation's soothing whispers; as the the rising sun. Thou hast seen the sun in its dream's voice foretells the coming of trial and sorglorious meredian. Thou hast seen its beauteous row, yet beautifying that pathway by glimpses of Thou hast seen all the grandeur of mountain, and the toiling child of humanity, and in encouraging forest, yet all the beauties of your sphere, if con- Spirit tones, repeating the celestial watchword,

Many years ago, ere sorrow and trial had touched the heart that now acknowledges the uses of I felt an all-pervading joy on gaining a new adversity and experience; ere the shadow of sepepoint in progression. I had left behind me, the ration had fallen upon the small household band ere the starry worlds had assumed for me their holv significance, as the dwelling places of my soul's be loved ones; there came to me, often renewed, beautifully clear, and vividly distinct, a strange and wondrous dream; for whose interpretations man be free. You are called by the hosts of I have often sought, but which my own mind and reasoning could never fully and satisfactorily give.

I dreamt that I stood before the entrance of a spacious mansion, upon a flight of steps leading thereto; that I entered within the wide folding doors of dark wood, into a luxurious apartment dom. Let not the bigot hoodwink your Spiritual where beauty and silence reigned supreme. The perceptions. Linger not, but come forth to the gaily contrasted colors of the costly draperies that decked the walls of that spacious hall were formed of fountains of the Spirit-world. No longer be led by the rarest cashmere shawls, of varied and fantastic the leading strings of the bigot, and priest. As patterns. Superb mirrors, in massive gilded frames. soon as you have asserted the freedom that the shed light around, and a splendid chandelier re-Almighty has given you for an inheritance, you flected the rainbow's hues upon its glittering penwill behold the beauties that we bring you from the dants. Soft and downy as the spring-side moss was the luxurious carpet on which the footfall fell unheard; its clusters of flowers and leafy profusion, the perfect imitation of nature's lavish bounty, 'neath summer skies and bounteous climes. Folding doors most hospitably open, leading into another apartment of the like undisturbed beauty and silence. The same costly draperies and wealth of ornament, sunny pictures and polished mirrors but a large, antique-looking bedstead occupied the centre of this room, its heavy damask curtains, surrounding it like an azure cloud. With a screne curiosity I passed through the folding doors, leading on to another scene of tasteful arrangement and silent richness; and so on, from room to room. each slightly varied in its colors and surroundings, but all presenting a picture of peaceful retirement, How different I found the Spirit-world from what and unsurpassed order and harmony. But SILENCE brooded over that mansion of wealth and beauty; mitied us here. The progress is onward, and up- ation of my sufferings, but I found the transition no music tones awakened the slumbering air, no ward, for ever and ever. The earth is among the so slight, that for a time I could scarcely believe approaching footfall broke upon the solemn still smallest of God's creations, and is the rudimental that I had severed the cord that bound me to ness, pervading that abode of seemingly eternaearth. I found myself in almost total darkness, quiet. No form of youthful liveliness or aged ven.

a belief of the Scriptures, yet, in so far as I have trine set before the world. The terror of the tracted me to the grave of my own body. I that was surrounded by a high wall, that seemingwas standing on the snowy platform, when a beautiful and novel sight greeted my vision. Far, far and yet beautifully distinct, spread a far-extended city, with its domes and spires, and crowded streets, and thronging, busy multitudes. I beheld the pigmy-looking crowd, their fairy-like carriages,

their gay and mingling attire, their eager haste in

my upward journey, still fearless and tranquil. And now, the near-seeming walls again shut out surrounding objects, and green trees, with snowy flowers, bent in rich profusion caressingly over the rough and frowning walls. No fragrant roses, no gaudy wild flowers, no other buds were there, but the green leaves bathed in mellow sunshine, with their snowy, drooping clusters. Above the dim clouds gathered; amid its shadowy covering I in dreams, that Spiritual melodies breathe not up- could see the dark wood bannisters, my long journey's probable close. And now I heard footsteps behind me, a heavy, measured tread, that awakened a superstitious dread within me, and caused me the beauties of the worlds above. In the day- to look around with trembling fear, and pause uptime, cares and troubled thoughts disturb the on my way. No form was visible in the now overmind's serenity, and the Spiritual influences are spreading twilight; and when my own footsteps ceased to fall, those of my unseen pursuer were also unheard. I thought to save myself from the invisible presence by a more rapid flight, and I hurearth. But when the gentle hand of slumber closes ried on until my breath came quick, and my frame trembled with the fear of being overtaken by tha. unseen and dreaded follower; but clear and terribly distinct that heavy footfall sounded, faster No. 9, Through A. K.—Great men will become troubled breast, then the influences of better worlds unknown dread was upon me. Once more I cast and nearer, and despair and terror, the fear of an my eyes upward, I beheld my jrurney's end! platform, wider than the rest, marked that winding stairway's close; and enveloped in misty clouds appeared a small and tenantless habitation, like to our sentry boxes, its door was half opened, round glass window above it, from behind which beamed, with crimson radiance, a full moon, that reflected its beams upon the last-ascending steps of the mysterious pathway. I reached the plat-form—the pursuing footsteps were unheard. I

> yet my dwelling place. the unexaggerated narrations of a dream that haunted me for many months, until it had become familiar and expected. Since Spiritualism has shed its benign influences upon my heart, and doubly endeared to me the intuitions and revealmyself beneath the sure protection of the Univer sal Spirit Father, trusting to the protecting guardianship of my angel mother and Spirit friends. PHILA., March 18, 1856.

my Spirit had been wandering, that the earth was

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For the Christian Spiritualist. ONWARD! - UPWARD!

BY W. SEAMAN BEARE. Onward! let thy watchword be; Pressing forth to gain the prize, What is sorrow, toil to thee, Rest is thine beyond the skies? Ceaseless labor-onward still! On to deeds of holy love; Be cheerful, 'tis thy Master's will To fit thy heart for realms above.

Upward let each thought ascend, With a fervent, steadfast trust. Ever with thy actions blend A ray of light o'er darken'd lust. Daily o'er thy path of life, Rugged steeps and trials new Rise like phantoms-in the strife Keep His precepts still in view.

Onward! loiter, linger never; Let each pulse with fervor start, Thrilled with zeal, all holy ever, Pure and sacred from the heart. Nerve thy soul! the battle won Peace and joy forever thine, Brilliant as the noonday sun, Guides thee to the victor's shrine!

Onward! Upward! Time and death Claim thee. Let each thought renew With thy flitting, passing breath, The will to try, the strength to do! Look up! the star of Hope still shines, Illumes thy path with beauties fair, Reflecting from its priceless mines Hidden treasures buried there.

Onward! Upward! What to thee Are the clouds that daily rise? Soar above them-o'er the sea Where are cloudless, sunlit skies. Onward in the path of right, Let thy watchword ever be, Upward to the realms of light; Realms that claim eternity! BROOKLYN, March 24, 1856.

THE BEAUTY OF DEATH. Wrap not the dying bed in gloom, As though alone the sinner's doom Were being spoken there: Nor think thee, that the death-bed sigh Is one, which heavenly watchers nigh, Hear and avert a saddened eye, And mournful glances wear.

The swan, as ancient legends say, In death pours forth her sweetest lay, The fluest note the last; As though to every breeze he'd tell That music had a power to swell, E'en on the bosom of the knell, Of life's tide ebbing fast.

The dolphin, 'mid expiring throes, More exquisite in beauty grows, As fades the strength of life; And tintings bright of sapphire blue, And rainbow lights of every hue, More exquisite each moment shew. As fainter grows the strife.

The sun has garments far more bright, With all the harmonies of light, As he descends to rest; And then he seems to bid us gaze, Undazzled, on his parting rays, And softer far than morning's blaze, . We love that time the best.

Thus, too, when autumn's gentle breeze Steals through the glade of forest trees, She whispers them that they must wear Their brightest dyes and vestments rare. Most levely they appear, and fair, Yielding themselves to death.

"Tis thus the Christian bows his head, And conq'ring on his dying bed, Pourth forth his sweetest lays; Thus have we seen the Christian die, With hope assured, and glist'ning eye, Flashing the immortality Of countless holy days.

And as the Spirit's loos'ning hold Shrinks from the uncongenial cold Of the poor body's clay; Beauties most exquisitely bright, Rays of the celestial light, Falls on the trane'd and new-born sight. Opening on endless day.

The Spirit now, with choiceless grace, Arrays herself for that high place. She owns in yonder sphere; And round her draws her nuptial dress, Of heaven's own perfect holiness. The shadow of that loveliness, She lets ye gaze on here.

FRAGMENTS FOR THE MIND.

The barren fig-tree was not cursed because it bore bitter fruit, but because it bore no fruit.

it is not more wicked than flattery. To be cast down by undeserved censure or ele-

A wronged creditor, a neglected wife, a slander-

ed neighbor, and a guilty conscience, are four things whose presence give great pain. The chief things proven by him who professes

to be perfect, are ignorance of himself, 1 John i, 8. and ignorance of God, Job. xl. 5, 6. No folly can compare with Spiritual folly, no wizards." blindness can equal Spiritual blindness, no losses

are like Spiritual losses, no judgments are so terrible as Spiritual judgments.

necessity, subjects his principles to trial. most wrong is commonly harder to be reconciled

him doubly irritable. the neglect of the Scriptures, and severe in judg- son of Jesse."

ing another man's conduct, are among the darkest signs in the lives of some who otherwise seem to mediums and their followers, the doom of eternal not all of the prophets and writers of the Bible be consistent Christians.

ime.—Am. Messenger.

From the New England Spiritualist. INTERESTING CORRESPONDENCE,

Between a Pastor and a Spiritualist Church-Member. been put into my hands, with permission to offer it which is the second death." to you for publication, should you deem it proper and of interest to the public. I presume the author cannot lie, is it not evident that Spiritualism is not of the first letter will have no objection to its be- of God? You perceive that I do not enter at all which it has reference as read in your paper; while communications through the agency of mediums, ual awakening proceeds. Certain it is that the solution of the mysteries, is aside from my purpose. Yours

Newbury, Vt., Jan. Sth, 1856. Mrs. NANCY BATTLES :- Dear Madam, -- Your letthe First Congregational Church in this place, was the spirits, but unto God. duly received and laid before the Church. In your letter you state that you have become a Spiritualist; and so the question before the Church was, Shall we hold fellowship with Spiritualism?-The Church could not, and did not hesitate to answer this question unanimously in the negative .that you have fallen into a great error, and, mindful of the obligations which we sustain towards you, quences of giving heed to seducing spirits? we warn you of your error, and exhort you to renounce it. Having been requested by the Church testimony of God respecting the sin of Spiritualism and its retribution.

differed somewhat from those of modern mediums, but their system was essentially identical with the system of modern Spiritualists. God uniformly and most sternly denounced them and their works.

1. God, in his Word, declares the conduct of those who act as mediums, to be grossly and unpardonably wicked. Ex., 22, 18. "Thou shalt not suffer a witch to live." Lev., 20, 27. "A man also or a woman that hath a familiar spirit, or that is a wizard' shall surely be put to death; they shall stone them with stones: their blood shall be upon them." Deu. 18; 9, 14. "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abomination of those nations. There shall not be found daughter to pass through the fire, or that useth di-Thou shalt be perfect with the Lord thy God. is in Heaven. of Elymas, a sorcerer, a false prophet, who withtry, and such like.

2. God, in his Word, denounces those who consult spirits through mediums, as guilty of great sin. them. I am the Lord your God." Is., 8: 19, 20. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? Many reverse the Scripture rule, 1 Cor. xiv. 20, to the law and to the testimony? If they speak and are in understanding children, in malice men. not according to this word, it is because there is no light in them." It is said of Manasseh, 2 Kings, 21: 6, that "He made his son pass through the fire, Reviling may be less common and less polite, but and observed times, and used enchantments, and apprehension on your part, of the nature of that in known sin," at least in any greater degree than dealt with familiar spirits and wizards; he wrought | Spiritualism from which I have derived so much much wickedness in the sight of the Lord, to pro- of instruction and profit; as well as of its relations vated by unmerited compliment, is alike proof of voke him to anger." The practice of consulting to the Spiritualism of the Bible, on which you spirits is declared by God to be a heathenish prac- found your religious belief and your hopes. So tice. This is affirmed in Deu., 18; 9—14, which far as I can see, they are precisely identical, and if ble that any other than an elevating and soul-purihas been already quoted. Also in Is., 19:3.-"And the spirit of Egypt shall fail in the midst other also. thereof; and I shall destroy the counsel thereof; and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the the Bible and applied to modern Spiritualism .-

and emphatic in its condemnation of Spiritualism, and then runneth into the fire; so is he that saith, of Endor for his medium, and through her consult-"Lead me not into temptation," and then, without ed with the spirit of Samuel; and because ot his sin in so doing, he was slain in battle the next day. In contests among men, the party doing the In proof of this, I refer you to 1 Chron., 10: 13, 14. "So Saul died for his transgression which he com-

Some of the best men have left the world bitter- after such as have familiar spirits, and after wizards, ly reproaching themselves for two things, lack of to go a whoring after them, I will even set my face zeal and lack of industry in the improvement of against that soul, und will cut him off from among sources have been considered as divinely authorihis people." Again, God declares, Rev. 21: 8, that tative, by both Jewish and Christian churches.-

and idolaters, and all liars, shall have their part received the law by "the ministration" or "dispoand murderers, and whoremongers, and sorcerers,

In view of these declarations of God himself, who ing read by as many of the "deluded" class to into the questions, whether the spirits really make the reply may perhaps serve as in some respects a or whether the rappings and tippings are the result model for numerous others which are likely to be of jugglery, or whether they are caused by some called forth by similar circumstances, as the spirit- mesmeric agency: all speculations respecting the calm, modest and kindly spirit which pervades the It is sufficient for me and for this church, and it answer, contrasts finely with the harsh, dogmatic, should be sufficient for you, that Spiritualists profess overbearing and denunciatory tone of the clerical to consult the spirits and to receive answers from assault; while I think none can fail to see that the them; that God expressly forbids all meddling with positions so confidently assumed by the church spirits and with Spiritualism, as sin; and that He and its pastor, and the arguments by which they has declared his unalterable purpose to pour out his evidently thought to overwhelm and terrify a wrath upon all who are guilty of this sin. If spirits "weak woman," are most thoroughly demolished by are in communion with mediums, it is very certain the keen yet quiet and unanswerable response of from the Bible that they are bad spirits, infernal Mrs. Battles. It seems not improbable that the spirits, lying spirits, spirits leagued with Satan. in "First Congregational Church in Newbury, Vt.," the dreadful work of destroying the souls of men.may share the fate of the "Edwards Congregational You are commanded to have no fellowship with Church, Boston," (of which you have some recol- the unfruitful works of darkness, but rather to lections) should they undertake to proceed further reprove them. You are forbidden to consult with spirits, and are directed to take for your guide the Word of God, which is a "light to your feet and a lamp to your path." And in accordance with the Divine commands and prohibitions, I exhort you to ter of Dec. 12th, requesting to be dismissed from break off from your delusions, and to seek not unto

I appeal to you, whether, since you have consorted with Spiritualists, you have not lost all relish for the word of God-whether you do not think more of the spirits than of God-whether you do not neglect family prayer and the sanctuarywhether you do not allow yourself in known sin-We cannot in good conscience give you a letter, whether you are not growing indifferent to the weldeclaring you to be in good standing with us, and fare of the church and to vital godliness,-and recommending you to a sister Church. We judge whether, in view of all this, you are not having proof in your own experience, of the evil conse

I trust that you have for your excuse, in part, that you have been bewildered and led unwittingly to give you suitable counsel and admonition in this into this great sin. I trust that, seeing (as you matter, I shall now briefly set before you the may see) that Spiritualism is utterly opposed to the Bible, and destructive of all true piety, and that its wages is eternal death, you will at once re-Those persons who profess to have intercourse turn, and by a humble confession of your sin, to with disembodied or angelic spirits, and by their this church and to God, cause our hearts to rejoice aid to make supernatural disclosures, are styled in in your restoration to a sound faith, and procure the Bible, wizards, witches, necromancers, sorcerers, for yourself the pardoning mercy of your offended consulters with familiar spirits. These were the God. For this we devoutly pray. Receive mediums of ancient times. Their arts may have the word of admonition. Turn not away from the truth. Resist not this, it may be your last call to repentance. It is a fearful thing to fall into the hands of the living God.

In behalf of the 1st Congregational Church in

Your affectionate pastor,

REPLY. Boston, Feb. 1856. Rev. A. Dean, Jr., Pustor of the 1st Congregationa Church, Newbury, Vt.

DEAR SIR:-Your letter of Jan. 8th, in behalf of the Church, was duly received, and has been earnestly and properly considered by me. While I acknowledge with gratitude the kindly interest the injunction to "thy the Spirits whether they be among you any one that maketh his son or his which it evinces in my behalf, the sincerity of of God," before they yield credence to them. (I which I do not question, yet it also indicates so John 4: 1. This injunction, I think, would be utvination, or an observer of times, or an enchanter, entire a misapprehension of my wishes, and of the or a witch, or a charmer, or a consulter with fa- real nature of Spiritualism, in which I have avowed miliar spirits, or a wizard, or a necromancer. For myself a believer, that I am induced to address all that do these things are an abomination unto the a few words by way of reply. I do so in all hu-Lord: and because of these abominations the Lord | mility and sincerity, as I desire nothing but to

For these nations which thou shalt possess, heark | First. The Church misapprehends my request, in ened unto observers of times, and unto diviners: as much as I do not ask a recommendation to any but as for thee, the Lord thy God hath not suffered other Church, or any endorsement of my present thee so to do." In the Sth chapter of the Acts, we views. My feeling is simply this: I voluntarily read of Simon, who "used sorcery, and bewitched united with you and assumed certain covenant obthe people of Samaria, giving out that himself was ligations. My convictions have been so changed some great one; to whom they all gave heed, from that I can no longer conscientiously fulfil the duties the least to the greatest, saying, "This man is the of the relation into which I then entered, in a mangreat power of God." And a little after, it is re- ner that would be satisfactory to the Church .corded that Peter denounced him as being "in the I therefore wish no longer to be held responsible gall of bitterness and in the bond of iniquity." In for them or their convictions, nor do I wish them the 13th chapter of the Acts, is given an account to be responsible for me. I merely wish the relation to be discontinued; and having roluntarily stood the Apostles, seeking to turn away the dep- entered into it, I do not see why I have not a moral uty, Sergius Paulus, from the faith; against whom | right roluntarily to withdraw, when I find that the Paul hurled the rebuke, "O full of all subtilty, and purposes of it can no longer be enjoyed. Wishing all mischief, thou child of the devil, thou enemy to show all proper respect for those with whom I of all righteousness, wilt thou not cease to pervert have been associated in one of the most interesting and all of you could enjoy it with me. the right ways of the Lord?" Paul, in his epistle relations of life, instead of treating the matter with to the Galatians (5: 19, 20), ranks witchcraft with silent neglect, as I might have done, I asked for a mututhe works of the flesh; adultery, fornication, idola- al release from the obligations subsisting between me and the Church, frankly telling you the reason why I desired it. Since this can be granted without implying any sanction on your part for my pres-Lev. 19: 31. "Regard not them that have familiar ent views, I see no good reason why it should be spirits, neither seek after wizards, to be defiled by withheld. Its withholding, however, cannot be expected to have the slightest effect on my present convictions, since those have been formed in the fear of God and the love of truth; but it would indicate, in my humble view, a want of magnanimity on your part, unworthy of a professedly Christian Church.

Secondly. The counsels and admonitions which you so solemnly, and doubtless sincerely, address that every place is a "sanctuary" to the pure in to me, indicates what seems to me an entire mis-I reject the one as all evil and ruinous, I must the fying influence can flow from such a faith; that I

I will not undertake here to go into an examination of the various passages you have quoted from I admit that they go to show that there was inter-The Bible is, perhaps, nowhere else more clear course with spirits in the ancient times, which was, or was deemed to be by the writers of the than in its narration of the story of King Saul. In Bible, evil and polluting, and was therefore forbid-As he who prayeth that he may not be burned, the latter part of his reign, Saul chose the Witch den under terrible denunciations. This class of spirit-intercourse was called "witchcraft," "necromancy," "sorcery," "divination," etc., etc.; and for it I have no apology or defence to make.

But every reader of the Bible must know that there was also another kind of Spirit-intercourse, rethan he who has suffered most wrong. The rea- mitted against the Lord, even against the word of presented to be of an opposite character, of the son is, he hath a quarrel with himself, which makes the Lord, which he kept not, and also for asking records of which almost every page from Genesis counsel of one that had a familiar spirit, to inquire to Revelation give some trace. You have classed To be impatient of reproof, weary of deeds of of it, and inquired not of the Lord; therefore he all "intercourse with disembodied or angelic Spipiety once delighted in, fond of works of taste to slew him, and turned the kingdom unto David the rits" under one head, as "uniformly and sternly denounced of God." Now it hardly seems neces-3. God denounces against all Spiritualists, both sary to say to an intelligent Christian, that most if death. Lev., 20: 6. "And the soul that turneth themselves, according to their own accounts, held "intercoure with disembodied or angelic Spirits," and that the communications received from such

"The fearful, and unbelieving, and the abominable, Need I remind you that Moses himself talked with an "angel at the bush," (Acts 7: 30,) and that he MR EDITOR:—The following correspondence has in the lake which burneth with fire and brimstone; sition of angels," (Heb. 2: 2—Acts 7: 58)?—and attention the following article from the London with them in the mount? (Ex. 24: 18.) Or that dox and the Heterodox on a single point of theol-Samuel, Elijah, Isaiah, Ezekiel, Daniel, and other prophets describe the interviews they had with Spiritual beings? (See 1 Sam. 8. Isa. 6. 1 Kings, ment. 19: 5, 7, 11. Ezek. 40: 3. Daniel 8: 16, also 9: 21. 10: 5, 16.12: 6, 7.) Or need I refer to you the case of the transfiguration of Jesus, when he, and direct verbal inspiration of the Hebrew Scripwith Peter, James and John, saw and conversed tures, the critic has simply to interpret the meanwith Moses and Elias, who had long been in the ing of the text; any record which is in contradic-Spirit-world? (Luke 9: 30.) Or to the narratives tion with the text, if not reconcilable by hypotheof other instances of angelic intercourse, as re- sis, is to be pronounced false; but if an undeniable corded in Acts 1: 10. 10: 3. II: 12. 12: 7, 8. 16: fact turns out to be in contradiction with the text, georded in Acts 1: 10. 10: 3. 11: 12: 14. 15: 16. 16: late turns out to be reconsidered ache and other pains, and so tends to preserve those or to the fact that John the Revelator the received interpretation is to be reconsidered and ornamors, and so tends to preserve those or to the fact that John the Revelator the received interpretation is to be reconsidered ache and other pains, and so tends to preserve those or the received interpretation is to be reconsidered ache and other pains, and so tends to preserve those or the received interpretation is to be reconsidered ache and other pains, and so tends to preserve those or the received interpretation is to be reconsidered ache and other pains, and so tends to preserve those or the received interpretation is to be reconsidered ache and other pains, and so tends to preserve those or the received interpretation is to be reconsidered ache and other pains, and so tends to preserve those or the received interpretation is to be reconsidered and other pains, and so tends to preserve those or the received interpretation is to be reconsidered ache and other pains and so tends to preserve those or the received interpretation is to be reconsidered ache and other pains and so tends to preserve those or the received interpretation is to be reconsidered ache and other pains and the received interpretation is to be reconsidered ache and other pains and the received interpretation is to be reconsidered ache and other pains and the received interpretation is to be reconsidered ache and other pains and the received interpretation is to be reconsidered ache and other pains and the received interpretation is to be reconsidered ache and other pains and the received interpretation is to be reconsidered ache and other pains and the received interpretation is to be reconsidered ache and other pains and the received interpretation is to be reconsidered ache and the received interpretation is to be received in the received ache and the received interpretation is to be received in the re wrote the whole book of the Apocalypse under the and altered so as to agree with the undeniable fact. direction and inspiration of an "angelic Spirit," who at the end announced himself to be his "fel- amine the Hebrew writings in order to ascertain low servant, and of his brethren the prophets?" their origin, but having beforehand settled their (Rev. 22: 9."

In fact, it would be very easy to show from the sonal beings have shown themselves to men, and order to arrive at a conclusion, he has to make it made communications to them, they were either the standard by which he accepts or rejects evidisembodied human or angelic Spirits. For altho' dence. His criticism is a deductive process, which Moses, Isaiah and others appear to have thought has for its axiom. they saw and talked directly with "the Lord," yet the New Testament says that "no man hath seen revealed truth. And it is only while orthodoxy God at any time," (John 1:18, and 1 John 4: 12,) strictly adheres to this point of view that it is on hath seen nor can see." (1 Tim. 1: 17. 6:16.) ine a book for proof-though it be only confirma-And it also says, in the passages I have quoted tory proof-of its origiu, we must have some criteabove, that it was an "angel" who appeared to ria to judge it by, and we can only obtain such cri-Moses at the bush, and that the law was given by teria by borrowing them from pure historical criticthe instrumentality of "angela." The Deity, being ism, an ally that must be ultimately incompatible universal and omnipresent, as I understand, mani- with rigid orthodoxy. As long as we rely implicfests himself as a person only through personal and itly on testimony as evidence of a man's health, we finite intelligences; and these, whether human or have no need to examine the indications of health angelic, gives us the "words of God," just so far in his person; but the moment we feel the testias they give us truth, wisdom and love, which are mony insufficient, we must have recourse to physioall divine.

It is therefore a great mistake to suppose that all intercourse with disembodied or angelic Spirits" is prohibited in the Bible; and it is plain that the denunciations you quote are just as applicable to such ancient mediums and Spiritualists as Moses, Isaiah, Daniel, Jesus, Paul, Peter and John, as to honest, pure-minded, and devout people in our own day, who cherish Spirit-intercourse for the same high and holy purposes as did they.

It is also worthy of note that the prohibitions which you cite from the Old Testament were for the most part included in a code of laws which also prohibited, under equally terrible penalties, the kindling of a fire or the doing of any work on the seventh day (Exod. 35: 2, 3;) also the holding of intercourse with any of the surrounding nations, or inquiry into their religions (Deut. 7: 1-5. 13: 6-18.) lest the people should be led away from Evangelical brethren. their "God." No one thinks of enforcing such laws as these in our day; and if a part of them have been abolished, then the whole have. In the New Testament we find no such prohibitions .-Christians are supposed to have enlightenment and good sense enough not to need any restrictions like these to keep them from idolatry. They are allowed to use their own judgments as to the propriety of free interconrse with all the nations of the globe, and with all intelligences in the universe who can communicate with them.-under terly out of place, if we were not allowed to com-

municate with Spirits of any kind. Finding thus that communion with "disembodied and angelic spirits" has the sanction of the good and great in all past times, and finding no thy God doth drive them out from before thee. know the truth and do the will of the Father who prohibitions against it which can rationally be considered of any binding force, I must continue to believe in its propriety, and to rejoice in its unspeakable privileges. All esteem it a great blessing to be allowed freely to converse with the wise and good of earth,-to learn their views of truth, and to listen to their exhortations to goodness,—even up to the last moment of their earthly existence.-I cannot see how it can be wrong to continue to converse with them, a moment or an hour or a year after they have passed the change called death, any more than a moment or an hour before. Nay, if they are permitted thus to commune, they may be Menu—a Hebrew prophet something more than a capable of informing us of that which is of far more use and interest to us than anything they could say before; and hence it may be not only our privilege, but our duty to avail ourselves of such converse. That it is permitted, I have most abundant proof, and most heartily wish that each

> In answer to your closing appeal, I would say in all honesty and sincerity, that since I have "consorted with Spiritualists," I have lost no relish, in the slightest degree, for the "word of God," but on the contrary my love for it has been greatly increased, and I find that "word" not merely written in one ancient book, but inscribed everywhere throughout God's universe-for all truth is God's word: that I do not "think more of the spirits than of God," since it is impossible to think more of a single drop of water than of the infinite ocean of which it forms a part; that I have no disposition "to neglect secret prayer and the sanctuary," since it is the constant and sincere aspiration of my soul to know more of truth and of God, and since I find heart, for God is there; that I do not "allow myself before I became convinced of the constant presence of pure and angelic beings, ever hovering around, as ministers of God, to aid me in triumphing over every temptation, -nor do I see how it is supposaam not "growing indifferent to the welfare of the true church," nor "to vital godliness," but feel more deeply than ever their importance in the redemption of humanity; and that my own experience affords no "proof of the evil consequences of giving heed to seducing spirits," since I have earnestly endeavored to avoid all such, and to heed those only who could bring me new supplies of wisdom and truth from the great Fountain of all good. I do not see how He who has said, "If any thical crises in the national history; in short, it not of you lack wisdom, let him ask of God, who giveth to all liberally and upbraideth not," can be "offended" with me for having thus asked, nor for accepting what He has been pleased to send through His own appointed channels-that is, the angels, who are ministering spirits to all His children. Therefore, I see nothing in this matter of which to "repent," or for which to seek "pardoning

Hoping, that in view of these explanations, you and the church will see your way clear to grant my request, and thus release me from a false position, and that in the same kindly and Christian spirit in which it is made, I remain, and trust I ever shall be,
Yours for the good and the true,
NANCY BATTLE

NANCY BATTLES.

ORTHODOXY AND HETERODOXY. We have among our readers some who are interested enough in matters theological to read with

ogy, without siding with either. It is well to have ogy, without siding with citation of these subjects clarified occasionally by a lucid state natural protector to the nerves, and also holds, at these subjects clarified occasionally by a lucid state "Extreme orthodoxy says, that since there is ir-

refragible external evidence for the divine origin According to this theory the critic has not to exorigin, he has to explain everything so as to make, it accord with this premise. He is not an inquirer, Bible itself, that in all cases where superior per- but an advocate. He has not to weigh evidence in

The Hebrew writings are from beginning to end -that God is "immortal, invisible." " whom no man safe and consistent ground; for if we are to examlogical criteria, which are common to every human organism.

The first symptom that orthodoxy begins to feel the pressure of historical criticism is shown in an extension of the 'accommodation' theory. As the Deity, it is said, in speaking to human beings, must use human language, and consequently anthropomorphic expressions, such as the 'eye of God,' the arm of God,' the Saughter and jealousy of God,' which we have no difficulty in understanding figuratively, so he must adapt the form of His revela tions to the degree of culture which belongs to men at the period in which His revelations are made. He teaches them as a father teaches his children, by adapting the information he gives to their narrow stock of ideas. It was in this way that the candid Dr. Pye Smith explained the narratives of the Creation and the Deluge, to the great scandal of his

It is easy to see that this system of interpretation is very elastic, and that it may soon amount growth of hair by shaving, we draw too largely a to little more than a theological formula for the history of human development. The relation be- ducing an injurious effect, no matter how sligh tween the theory of accommodation and that of the brain? development is analogous to the relation between the doctrine that the brain is the organ of mind, and the doctrine that mind is the function of the brain; in both cases the manifestation of mind is determined by the conditions of the body. And thus the "accommodation" theory necessarily leads to what may be called a mitigated orthodoxy or a mild heterodoxy, which allows the presence of mythical and legendary elements in the Hebrew records, and renounces the idea that they are from beginning to end infallible, but still regards them as the medium of a special revelation, as the shell that held a kernel of peculiarly divine truth, by which a monotheistic faith was preserved, and the way prepared for a Christian dispensation. They who hold this theory believe that the Hebrew nation was the grandest instrument of Providence-the Hebrew writings, the vehicle of sepurhuman truth; but they do not believe in talking serpents and talking asses, or in divine commands to butcher men wholesale; and they hold that, to identify a belief in such fables with the faith of a Christian, is as dangerous to reverence as it would be to fix an absurd popinjay on the divine symbol of the Cross. The laws of Moses are something more to them than the laws of What is man?" says: "Chemically speaking religious and patriotic poet-a chapter of Isaiah something more than the Hymn of Cleanthes. They do not feel about the Hebrew temple and the Hebrew worship as they feel about a temple of Isis or the Eleusinian mysteries; the history of Israel two pounds of silk, ten pounds of cotton, and is a sacred precinct to them—they take their shoes from off their feet, for it is holy ground. To them, fuss and feathers." therefore, the Old Testament is still an exceptional book: they only use historical criticism as a winnowing fan to carry away all demands on their be- that his cultivation is as noble and praiseword lief, which are not strictly involved in their acceptance of Christianity as a special revelatioh. Extreme heterodoxy, on the contrary, holds no

conviction that removes the Hebrew Scriptures animals;" for he can do what no other and from the common category of early national records, which are a combination of myth and legend, gradually clarifying at their later stages into genuine history. It enters on the examination of the by any amount of practice, could overcome its na Old Testament with a perfect freedom from presuppositions, as unreserved a submission to the guidance of historical criticism, as if it were examining the Vedas or the Zendavesta, for the fragments of Manetho and Sanchaoniathon. On thus looking at the Hebrew records by the "light of common day," without the lamp of faith, heterodoxy finds in them no evidence of anything exceptionally divine, but sees in them simply the history and literature of a barbarous tribe that gradually Pallas Athene herself gave the knowledge rose from fetichism to a ferocious polytheism, offering human sacrifices, and ultimately, through the guidance of their best men, and contact with more civilized nations, to Jehovistic monotheism. It had wisdom exceeding much, and spake of the finds in them, as in other early records, a mythical and of fowls, and of creeping things, cosmogony, an impossible chronology, and extravagant marvels tending to flatter national vanity, of every bird's song. Pliny even gives, in F or to aggrandize a priesthood; it finds discrepant tural History, an unfailing receipt for the conceptions of Deity in documents attributed to ing of such wonderful knowledge; and King one and the same source; it finds legislative enactments, springing from an advanced period, stamp- which brought him the news of the world ed with the sanction of primeval names, or of myonly finds in the Hebrew writings nothing which cannot be accounted for on grounds purely human, dict IX., who rose to the Holy See at the but it finds them of a character which it would be monstrous to attribute to any other than a human

These are results arrived at in the present day by very grave and competent scholars, and whatever opinion may be held concerning them, no educated person can dispense with some knowledge Two adventurous Frenchmen; Dupont de of the evidence on which they are based."-Life Illustrated,

ought to teach us to think but meanly of human of birds to music, and to give their meaning glory—the very best have had their calumniators, scheme which Thomas Gardener, in the misthe very worst their panegyrists.

FLING AWAY THE RAZOR

Each hair is furnished with a distinct gland, ela. borately and beautifully complete. Under the & cial are innumerable nerves, immediately connect. ed with various organs of the senses, ramilying in ed with various organs or any most important every direction, and performing most important functions. This hair, when in full growth, forms it were, in suspension, a quantity of warm air. through which the cold air in breathing passes, and so becoming rarefied or tempered, enters the lungs without giving to their delicate texture that severe shock which arises from the sudden tings. sion of cold, so often the forerunner of fatal dis. ders. Any one putting his fingers under the him of his head will there feel warm air. The hair also wards off east winds, and prolific sources of tooth. useful and ornamental appendages, the teeth.

It is said that an intimate connection exists be tween the moustache and the nerves of the eye, and that many diseases of the eye are traceable to shaving. Who has not felt his eyes smart under the application of a dull razor?

May not shaving, by depriving the lungs of the mail of their natural protection, and by exposing them to the uninterrupted action of cold air, tend to weaken the chest, and that weakness being transmitted in an increasing proportion from generation to generation, at length inducing consumption and consumptive tendency?

Persons who wear their hair under their ching do not, except in rare cases, suffer from sor

There is in the crypt of Hyde Church a vast pile of bones, which were gathered many years after a battle fought upon the seashore, between the Danes and Saxons, about one thousand years since and among them the skulls of aged warriors, finely developed, the teeth in many of which are so perfect, so beautifully sound, and so firmly embedded in their sockets that you cannot move them. The owners of these teeth wore beards; and the write remembers witnessing, several years ago, some er. cavations on the site of the old priory at Spaldit, when many stone coffins were dug out, whose i mates had, almost without exception, sound tire and elegant sets of teeth. Did not beards

Shaving occupies, on an average, fifteen minute A man who shaves every morning for 50 re thus employs in that upwards of 380 days. hours each. Is this a profitable application of fleeting moments?

The face exposed to a microscope immedian after shaving presents a most unsightly appeara the stumps assuming the forms of marrow bo sawn transversely.

Did not teachers of the faculty approve of me taches-and are they not of opinion that they a most important part in the animal economy it not probable that by unduly stimulating and so cause an unnatural action of the nerves, m

Did not patriarchs and sages of old wear ber and were they not remarkable for longevin well as for being exceedingly fine-looking fellow Is not shaving a bore—and does not a man, wh undergoing the operation, look extremely ridis lous? And if it is right to rasp the chin, why a the eyebrows and the head also?

Does it not appear foolish to shave on a col morning that which nature has provided to pro tect us against the cold? Do we not despise un hold too cheaply a beneficent arrangement, and in fringe a natural law, when we cut off what Prove dence says so plainly shall grow? for the more man shaves the more the hair grows, even to hour of his death. The head shall become his but the face never!

In conclusion, when man was created held given him a beard, and who will dare to say the was not a good gift? Turn to the first chaps; Genesis, and you will find that God saw every that he had made, and behold it was very god

WHAT (SOME) MEN AND WOMEN AM A London Review, in answer to the quesman is forty-five pounds of carbon and nime diffused through five and a half pailfuls of me

In answer to the question. "What is were a bachelor wag says: "Mechanically speaking woman is one hundred pounds of flesh and pound of whalebone, with an indefinite amount

Theodore Parker, the somewhat unbelieve vine, taking a vegetable view of man, main science as the cultivation of a cabbage! And, taking an animal view of the matter

may add that man is undoubtedly "the panger" -that is, snuff tobacco, smoke tobacce, dest bacco, and, after sufficient practice, swallow to co juice. We do not believe that eren a polecitural disgust for tobacco in any shape .- Month

UNKOWN TONGUES-THE BIRD. The best known of animal tongues, are course, the most perfect among them-the birds. It would be a long list, were we to " tion but half of the curious literature, that d and of late has been written on this sale language of birds to Tiresias, to console Li the loss of his eyes. Helenus of Troy, is and Melampus claimed to possess it. Soloman fishes, is reported to have understood the who was a master of the science, kept spar every country on earth. Gerbert of Seville great christian master of the Black Art, let to explain the flight and notes of birds; and B age of twelve years, knew their voice, and tell from it what had happened to-day, Jester and the day before, anywhere through the range of Christendom. It is not long since man scholar studied the language of geest, issued proposals for a dictionary of their mours and Pierquin de Gembleux, carried out unfinished plan, and actually published work the language of birds and other animals. It HUMAN GLORY.—There are two things which been a favorite task of many authors to set the Nature, has more fully developed.—In.d Court